CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, NOVEMBER 8, 1834. NO. 691.—VOL. XIV.—NO. 13.

RELIGIOUS MISCELLANY.

[From the New York Evangelist.]

EAST WINDSOR, October 17, 1834.

To the Rev. Joshua Leavitt:

Rev. and Dear Sir—I send you herewith a copy of our Appeal to the Public. As you published in your paper the statements of the New Haven Professors, I trust you will be willing to insert this also in your columns. By so doing you will greatly oblige many, as well as

Yours very affectionately,

B. TYLER.

AN APPEAL TO THE PUBLIC,

In behalf of the Theological Institute of Connecticut.

The Trustees of the Theological Institute of Connecticut, would invite the attention of the public to some considerations, suggested by a statement of the Theological Professors of Yale College, recently published, and extensively circulated.

We should deem it altogether improper, in our official capacity, to take notice of this document, were it not necessary for the vindication of ourselves, and of the founders and supporters of the seminary under our care. But finding ourselves implicitly charged with being engaged in an enterprise for which no justifiable reason can be assigned, we feel ourselves called upon to make a frank exposition of our views, and motives, to the Christian public.

The Professors say: "It is well known to the public, that a second Theological seminary has been organised in this state. To the establishment of such an institution, as a means simply of increasing the facilities for theological instruction, we should be the last to object; but this institution, it is well known, was established avowedly on the ground, that the department under our care, has become the seat of dangerous error. Against such an assumption, we feel ourselves bound most solemnly to protest." They say also: "On the ground of our entire conformity to their own standard of orthodoxy, the friends of the Theological Institute, are forever precluded from saying, or insinuating, that a new institution was called for to oppose any errors of ours."

The impression which these statements are evidently intended to make on the public mind, is, that the founders and friends of the Theological Institute, are laboring under an entire delusion, in supposing that there exists any important difference of theological views among the Congregational ministers of Connecticut; and that under the influence of this delusion, they have gone forward to establish a seminary which is not called for, and which ought not to be patronized by the Christian public. They assume it to be a fact, that the new institution is intended to be arrayed in opposition to the one with which they are connected; and that the sole *object for which it was founded, is to oppose certain errors* which exist only in the imagination of its friends and supporters. Whether these representations are well founded, the public will judge, when they have carefully attended to what we have to say in our own defence.

We do not deny, that there exists serious dissatisfaction in relation to the Theological School at New Haven; and that this is among the reasons which have given rise to the new Institution. The grounds of this dissatisfaction, we now feel ourselves called upon frankly to state.

1. Many have been dissatisfied, that the Theological School at New Haven, has no more connection with ministers and the churches of the state. Being an appendage of the College, it is under the entire control of the Corporation; a Board which as at present constituted, is deemed altogether unsuitable to be the guardians of a Theological Seminary. It is well known, that of the eighteen members who compose this Board, (eight are ex-officio members—the Governor, Lieutenant Governor, and six Senators. These are annually chosen by the people at large, and are, of course, such men as happen to be elected to these offices. They may, and often do, belong to different religious denominations. There is no certainty that they will not be, occasionally at least, men whose influence, (great as it must be from the stations which they occupy,) will be exerted in opposition to evangelical religion; yet they have a right, equally with the other members of the Board, to act, and vote, in the election and removal of the Theological Professors, in directing the course of studies, and in regulating all the internal concerns of the institution. That a school, intended for the theological education of Congregational ministers, should be under the entire control of a Board thus constituted, has appeared to many altogether improper; and they looked forward with no small degree of solicitude to the probable results of such an arrangement.

2. Another ground of dissatisfaction with the New Haven school, as at present organized, is the want of sufficient security against the introduction of heresy. In regard to three of the theological professors, it is not known that they are required to give their assent to any Confession of Faith, or that the Corporation are required or even authorized, to remove them from office for any heretical opinions whatever. In the Professorship of Didactic Theology, the founders do indeed make the following provision: "Every Professor who shall receive any revenue of this fund, shall be examined in the faith, and be required to make public profession thereof, agreeably to the [illegible] *declare my free assent to the Confession of Faith, and ecclesiastical discipline, agreed upon by the churches of the state, in the year* 1708," [illegible] Saybrook Platform. "If, at any future time, the person who fills the chair of this Professorship *shall or teaches* doctrines contrary to those referred to, then it shall be the duty of the Corporation of the College to dismiss such Professor from office, forthwith." Yet the Professors say in their statement, that "a subscription to the Articles of Faith," is to be considered as "a subscription to the *substance of doctrine* therein contained," leaving the conscience to every expression. They say also, that the present incumbent of the Professor elect, "had certain knowledge, from personal intercourse with the founders," that it is their will that he should hold and teach doctrines contrary to the Confessions to which they have required him to "declare his free assent," in the most unqualified terms. What, then, is the creed by which this Professor is bound? In case of impeachment, by what standard is he to be tried? By the creed which the present Professor submitted to the Corporation? But this is not mentioned by the founders; and if it had been, in what sense is it to be taken? In the literal and unqualified sense, or only "for substance of doctrine?" Is the Saybrook Platform, "for substance of doctrine," to be considered as the standard? Neither is this mentioned by the founders. And if we may suppose it to have been so understood, how is it to be ascertained what is implied in a subscription to a creed "for substance of doctrine?" How much may be rejected, and still the substance be retained? Who shall draw the line, and where shall the line be drawn? Here, as it appears to us, is room for endless debate; and if the principles laid down by the Professors be admitted, we see not how a charge of heterodoxy could ever be sustained against any person filling the chair of this Professorship. Nor do we see on these principles, that the requisitions of the founders afford any security against the introduction of dangerous and even fatal error.

The foregoing considerations would have great weight in our minds, if we were perfectly satisfied with the doctrines at present taught in the New Haven school; but,

3. The theological views maintained by the Professors, have given great and extensive dissatisfaction. This dissatisfaction has not been produced by vague rumors, as to what the Professors are supposed to believe and teach, but by a perusal of their own published statements—statements which seem to us to be utterly inconsistent with the creeds to which they still acknowledge their assent; and which make it evident to our minds, that while they adopt the language of these creeds, they must affix to that language a meaning altogether different from that in which it has been commonly received. It is well known, that different individuals may attach a very different meaning to the same forms of expression. The proposition that *Jesus is the Christ*, is assented to, both by the Calvinist and the Socinian; but how widely different is the construction which they put upon this language, and how utterly at variance are their views of the character of the Saviour! An expressed assent to the same general propositions, by different individuals, is no evidence of harmony of views, when their own explanations of these propositions, are irreconcilably at variance. Now it does appear to us, that in the explanations which the professors have given of some of the fundamental doctrines of the gospel, they have adopted principles, which lead, by legitimate consequence, to the utter subversion of those doctrines. This, we think, has been conclusively shown, in publications which have appeared within the last five or six years. To those who have carefully perused these publications, it cannot be necessary, that we should add any thing in proof of the above position.—For the benefit of others, it may be necessary to advert briefly to a few examples.

In the first place, The professors have advanced positions, which seem to us to subvert the doctrine of the divine decrees. They maintain that "God prefers, *all things considered*, holiness to sin, in all instances in which the latter takes place;" and that sin is suffered to exist, because God could not entirely prevent its existence in a moral system. They insist, that it is utterly inconsistent with the goodness of God, to suppose, that he "preferred, decreed, and made a universe, comprising sin and its everlasting miseries," when he "could, if he would, have made a universe of perfectly holy and happy beings." Were we to adopt these principles, we should feel ourselves compelled to renounce the doctrine of decrees, as it is taught in the scriptures. It is matter of fact, that God has "made a universe, comprising sin and its everlasting miseries"; and the scriptures assert, "As for God, his way is perfect. Who can withstand his hand? Whatsoever the Lord pleased, that did he, in heaven and in earth, in the seas and in all deep places." How can this be true, if the present universe is not such, as God on the whole, prefers; and if he would have made a different universe had it been in his power? Who ever heard, that any being ever proposed to choose, that a thing should exist, when he preferred, *all things considered*, that something else should exist in its stead? How is it possible for God to prefer, *on any account*, the existence of sin, *in any instance*, if *all things considered*, that is, *on all accounts*, he prefers something else in its stead, *in all instances?* Until this question can be satisfactorily answered, the views of the professors, must be regarded as utterly irreconcilable with the Calvinistic creed.

Again: The principles adopted by the Professors, seem to us to subvert the doctrines of special grace, and of particular election. If it be true, that "God, all things considered, prefers holiness to sin, in all instances in which the latter takes place," then it must be his choice, all things considered, that all men should become holy and be saved: and his infinite benevolence will prompt him to do all in his power to bring all men to repentance. What then becomes of the doctrines of special grace, and of particular election? Who maketh thee to differ? Not God, surely; for if he prefers, all things considered, holiness to sin in every instance, he will do all in his power to prevent sin, and secure holiness in its stead, in every instance. To say that God chooses not to secure that which he, on the whole, prefers, and which he is able to secure, is a manifest contradiction.

Again: The Professors maintain, that "mankind come into the world with the same nature, in kind, as that with which Adam was created;" and that "the only reason that the posterity of Adam do not exhibit the same moral character which Adam exhibited, is not that they have a different nature, but that they are placed in different circumstances." These positions appear to us, to be utterly inconsistent with the Calvinistic views of the original character of man, and of the consequences of the apostacy. Were we to adopt these principles, we could not believe, that man was originally created holy, or that there is any real connection between the sin of Adam and that of his posterity; nor could we believe, that infants are, in any sense, sinners, and need to be born again, or to be redeemed by the blood of Christ. If admitted to heaven, they must according to these principles, for aught that we can see, be accepted on the ground of their own righteousness, and without regeneration, contrary to the express declarations of Christ and the apostle. John iii. 3; Rom. iii. 20.

Again: The Professors maintain; that self-love, or the desire of happiness, is the grand principle by which all moral beings, whether sinful or holy, are actuated. They say, "Of all specific, voluntary action, the happiness of the agent, in some form is the ultimate end." Were we to adopt this principle, we should feel ourselves compelled to give up the doctrine of disinterested love, and to deny all radical distinction between holiness and sin. According to this theory, the distinction of moral character which exists among men, does not arise from the fact that they have different ultimate ends, but from the fact that they employ different means to obtain the same ultimate end. The reason that one is holy, and another sinful is, the one *seeks his own happiness*, by choosing God as his portion, or chief good; the other *seeks his own happiness*, by choosing the world as his portion, or chief good. Both have a supreme regard to their own happiness. Consequently, holiness and sin are to be traced to the same principle of action. We cannot but say, what we honestly believe, that the religion which is in accordance with this theory, is a selfish, and, of course, a spurious religion.

Again: The Professors maintain, that antecedent to regeneration, the selfish principle is suspended in the sinner's heart; and that, prompted by self-love, he uses the [illegible] with motives which are neither sinful nor holy.

This theory, seems to us, to subvert the doctrine of regeneration by the special agency of the Holy Spirit; for it supposes every thing which renders that agency necessary, to be removed, antecedent to a change of heart. How can it be necessary, that God should interpose, by the almighty energy of his Spirit, to effect the conversion of a sinner, after his selfishness is suspended, and his opposition to the motives of the gospel has ceased?

This theory, also seems to us, to involve the doctrine of progressive regeneration—a doctrine utterly at variance with the Calvinistic system.

Again: The Professors have advanced principles which seem to us to subvert the doctrine of the Saints' Preseverance. They say, "Free, moral agents can do wrong under all possible preventing influence. Using their powers as they may use them, they will sin; and NO ONE CAN SHOW that some such agents will not use their powers as they may use them. This possibility that free agents will sin, remains, (suppose what else you will) so long as moral agency remains, and how can it be proved THAT A THING WILL NOT BE, WHEN FOR AUGHT THAT APPEARS, IT MAY BE? When, in view of all the facts and evidence in the case, it remains true that *it may be*, WHAT EVIDENCE OR PROOF CAN EXIST THAT IT WILL NOT BE?"

According to the principles here laid down, what evidence or proof can exist, that God will be able to prevent the total and final apostacy of every saint and every angel? Saints and angels are free moral agents; and, according to the principles here laid down, the possibility that they will apostatize remains, (suppose what else you will) "and how can it be proved *that a thing will not be, when, for aught that appears, it may be?* When in view of all the facts and evidence in the case, it remains true that saints *may apostatize, what evidence or proof can exist that they will not apostatize?*

We wish it to be distinctly understood, that we do not charge the Professors, with admitting the consequences which we have deduced from their principles; but we cannot conceal our solemn conviction, that the principles, which they have advanced, do necessarily lead to these consequences; and that were we to adopt them, we should feel ourselves compelled to renounce the distinguishing doctrines of the Calvinistic creed. Nor are we alone in this conviction. It is a conviction, which exists extensively in the Christian community; and in the minds of a large portion of the most distinguished divines in the country. We might add, also, to some extent in Great Britain.

4. Another ground of dissatisfaction, is, the great importance which the Professors have attached to their peculiar views, and the charges of dangerous error, which they have brought against their brethren. They have charged their brethren, (whose views have been shown to harmonize with those of the standard orthodox writers of New England) with having advanced theories which lead to the most shocking and blasphemous errors; theories, which involve the position, that "sin is a good thing;" "good in itself"—"the only real good to man;" that "when men sin, they do the best thing they can do"—that "God is the responsible author of sin"—that "the terms of salvation, and the exhibitions of motives to comply with them, are a delusive mockery"—that "God is a criminal tempter"—that "in no respects is Satan more truly criminal as a tempter than God is"—that we ought to praise God for all the sin which we and others have committed"—that "to sin and be damned to all eternity, is the result, and the sole result, in respect to the greater part of mankind, designed, preferred and purposed by their Maker"—that "the worst kind of moral action is the best"—and that "mankind are bound to believe that they shall please and glorify God more by sin, than by obedience, and therefore to act accordingly." They have also alleged, that nothing but the inconsistency of their brethren, saves them from being "*the very worst of heretics*"; and that their theories, "if carried out into their legitimate consequences, lead to *universalism, to infidelity and to atheism.*"

We do not complain of the Professors, for bringing these charges, if they sincerely believe there is a foundation for them; but we do utterly protest against the assumption, that there is no important difference of opinion between them and brethren against whom such charges are preferred.

In view of the foregoing facts and considerations, we appeal to a candid public, whether there is, or is not, any ground for the dissatisfaction which exists in relation to the New Haven school, and whether we are engaged in an enterprise for which no justifiable reason can be assigned.

While we have felt it our duty to speak thus plainly of the doctrines inculated in the New Haven school, we wish it to be distinctly understood, that we entertain none but the kindest feelings towards the Professors, and those who accord with them in their theological views. We concede to them the right, to maintain and defend their own opinions: and we ask them to allow us the privilege of maintaining, and inculcating what we believe to be the faith once delivered to the saints. To say that the founders of this seminary, "had a right to form, and publicly to avow their own religious principles; to say, that they had a right to consecrate a portion of their property, to the defence and diffusion of these principles, and to guard the sacred deposite against perversion as they have done in their statutes, is only to claim in their behalf, a participation in the privileges common to every Protestant, and to every citizen of a free country."

We utterly disclaim every thing like hostilities to Yale College. That venerable institution, is, and ever will be, dear to our hearts; and while we deeply lament the existence of evils which seem to us to threaten its best interest, we shall not cease to pray, that its usefulness, may be perpetuated and greatly enhanced.

We disclaim all intention to render the seminary under our care, a party institution. We have no peculiar views to inculcate, no party [illegible] a belligerent attitude, or to array ourselves against any other institution. While we maintain what we believe to be the truth, our intention is, so far as in us lies, to live peaceably with all men. In proof of our pacific intentions, we appeal to the testimony of the very men, who have arraigned us before the public. The Professors say: "Had the articles of the New Seminary been framed expressly as articles of peace and concord, designed to exclude as unessential, all the points which have been so long in controversy, they could hardly have taken a better form for the attainment of so desirable an end."

By this declaration, they "are forever precluded from saying or insinuating," that the new Seminary is intended to be a party institution. If they can *ex-animo*, and without qualification or reservation, subscribe these articles; and if they intend to teach nothing inconsistent with them, we sincerely rejoice in the fact. But that they can subscribe them consistently, in the sense in which we receive them, and in the sense in which the language has heretofore been generally understood, we shall find it impossible to believe, till they have retracted some of their published statements, or explained them in a manner more satisfactory, than they have hitherto done.

But while we frankly acknowledge, that the facts which we have stated, are among the reasons which led to the establishment of the Theological Institute; we wish the public to understand, that there are other considerations by which we are influenced in the prosecution of our enterprise.

The growing demand for ministers of the gospel, and the rapid increase of theological students, occasioned by the efforts of education societies, and by frequent revivals of religion, seem to us to call for an increased number of Theological Institutions.

We believe also, that as there is a liability in such institutions to become corrupt in doctrine, their number ought to be so increased, that they shall operate as a check upon each other, and that no one shall become overgrown. If there were but one such seminary in New England, and if, with its large endowments, and extended patronage, it should become the seat of heresy, who can estimate the evils of which it would be instrumental? And here we cannot but advert to the fact, that the history of all past ages admonishes us, that large and overgrown institutions are peculiarly liable to corruption. By increasing the number, we diminish the dangers arising from this source, and throw around the churches, additional safe-guards against the inroads of destructive error.

There is still another consideration which has had no small weight in our minds. Until recently, the subject of physical education has received but little attention; but its importance is beginning now to be deeply and extensively felt. Facts have been disclosed, which go to show that the destruction of life and health, in our literary and theological seminaries, occasioned by the neglect of systematic bodily exercise, is truly appalling.

It appears from the testimony of a large number of the most respectable teachers in our own country, that "of those who deserve the character of close students, full one half, if not more, injure themselves by an injudicious neglect of exercise; and that of these, full one fourth, if not a third, lay a foundation of feebleness and disease which go with them through life, and greatly diminish both their usefulness and enjoyment." This evil surely calls for a remedy; and we know of no remedy which promises to be more successful than that provided by manual labor institutions. Such is the institution under our care; and if the plan shall succeed according to our wishes, it will possess the two fold advantage of contributing to preserve the lives and health of the students, and of enabling them at the same time to defray, in part, at least, the expenses of their education. Is not this part of the plan, worthy of encouragement?

We would add in conclusion, that the enterprise in which we are embarked was not undertaken without much deliberation, and earnest prayer to Almighty God. The convention which met in East Windsor, September 10, 1833, and which resolved on the establishment of this Seminary, spent two days in prayerful consultation. It was a season of peculiar interest. Deeply impressed with a sense of the responsibility under which they were acting, they looked to the great Head of the church for direction: and unless they were greatly deceived, they enjoyed special tokens of his presence. Nothing like party feelings, seemed to characterize their deliberations. The great and all-absorbing inquiry, was, what do the honor of God, and the interests of his kingdom demand? They were unanimous in their result. Fully satisfied that they had discovered the path of duty, they resolved to go forward in the strength of the Lord. Hitherto he has seemed to smile on the enterprise, even beyond our most sanguine expectations. Friends have appeared both in, and out of the State, who have aided us by liberal donations. A commodious building has been erected, and is now prepared for the accommodation of students. An excellent farm has been purchased; and a workshop will soon be completed. A respectable library has been collected. Teachers have been provided, who are on the ground, and ready to enter upon their labors. A respectable number of students have already expressed a desire to enjoy the benefits of the Institution. In view of these tokens of the divine favor, we would desire to be humble, and unfeignedly thankful. But our Seminary is still in its infancy; and a much greater amount of funds, than has yet been received, will be needed to carry into full execution the plans which we contemplate. We cannot doubt, however, that He to whom the silver and the gold belong, and who has the hearts of all men in his hands, will raise up patrons and benefactors. To him we still submit our cause, sensible, that except the Lord build the house, they labor in vain that build it; feeling assured, also, that if He shall smile upon our enterprise, it cannot be overthrown; and being willing, if our hearts deceive us not, that if it does not meet with his approbation, it should come to nought.

[illegible] Oct. 14th, 1834.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

INCREASE OF RELIGIOUS TEACHERS.

MR EDITOR—I hope the communication of "A Poor Layman" will not be allowed to pass away unnoticed by those who have it in their power to put in motion a mighty force for supplying the country with intelligent though unlettered ministers. Some years ago, the writer of this short communication brought before the public the same important subject, through the medium of the Christian Examiner. But it passed away unnoticed. I am most anxious that the Layman's suggestions should not suffer the same fate. If the friends of Unitarianism in the east are indeed anxious to promote the cause of truth, they will certainly do something to increase the number of laborers in the good work, not solely by exertions to fill the University and Theological schools with students intended to go through a regular course of education for the ministry; for the number that can thus be obtained will always be small, and vastly short of the wants of the age; but by selecting from their various congregations young men of known piety and good natural understanding, who have obtained a good English education, and urging them to employ their talents for the public good. Such men, if sent out in the character of itinerants, having obtained a free extempore mode of address, would be likely to excite more attention to our views of truth, and to do more good in country villages, than all the learned ministers we possess. I say this without any the least intention to detract from the usefulness of those, who have received a thorough education. They are useful and essential in their sphere. They can address enlightened audiences who would not be satisfied with any thing but elegant and well-written compositions; but in the country villages talents like these are not required; and if possessed would not generally be more useful than those of persons who are ignorant of every language but their own. The most eloquent preacher I ever heard was a mere English scholar. Yet by persevering attention he acquired the most beautiful and forcible style. Why cannot this be done with us? Till the Unitarians of this country and England bring to bear upon the great cause of truth, all the talents they possess, whether highly cultivated or otherwise, we shall never make rapid progress. The truth of this is forcibly attested by the success of the body called "Christians." They have few if any learned men among them. Yet they are increasing more than any other body. Their ministers though unlettered, are honest and zealous men; and their labors unwearied. In conclusion, I hope the communication of "A Poor Layman" will excite the immediate attention of all the friends of truth to a subject of unspeakable importance to our cause.

Having my pen in my hand I would offer a remark upon the very strange assertion of Dr Matheson. He states "that ten churches of the ordinary size would contain all the Unitarian congregations in England." A more incorrect assertion was never made. In the county of Lancaster alone, there are more than fifty congregations; many of which are as large as any I have seen in this country. The writer of this speaks from his own personal knowledge. To many of these congregations he has repeatedly preached, and, if necessary, he could give the names of the places and of the respectable ministers who were settled there about thirteen years ago.

The assertion he makes with regard to the 1600 Congregational ministers he speaks of, is equally wide of the truth. I very much question whether there are 50 Congregational ministers in all England, who believe and preach in accordance with the Westminster Confession of Faith. By far the greater part, while they usually acknowledge the doctrinal articles of the Church of England and of that Confession, are *Baxterians*, believing the *universality* of the atonement of Christ, and the power of man to believe and obey the gospel.

PHILANTHROPOS.

FOR THE CHRISTIAN REGISTER.

SERIOUS THOUGHTS FOR CHRISTIANS.

MR EDITOR,—Will you allow me the privilege of saying a few words in the Register respecting the *duty* of Christians of various sects, under certain circumstances. It is now so far the *fashion* among my brethren who hold to the Trinity, to "*speak evil*" of those who happen to believe that *Jesus* was the *Son* of God, instead of God himself, that I have found it very difficult sometimes to persuade the people to listen to the awful and solemn truths of the Gospel. It *has been* the practice, and continues to be so, for *some* (I will not say all, for thank Heaven there are *some* exceptions) who have a great zeal for doctrines, to use every artifice and misrepresentation in order to heap reproach and calumny on those men who have gone forth, with warm hearts, to declare the truth in all its primeval beauty and power, simply because they could not give up their right of private judgment and submit *implicitly* to the dictation of A. B. C., in subscribing to this or that Article of Faith. Now Sir, to my mind, this course, on the part of Trinitarians, be they of whatever sect, does *more* to foster infidelity and drive men to skepticism, than any thing within my knowledge. It is *criminal*; yea, highly sinful; because it keeps men, *from the truth*—it prevents and discourages free enquiry—makes men afraid to question any article, however ridiculous and absurd, and will, if persisted in, overturn the best interests of society.—Here, in the city, we do not so much feel the unhappy *effects* of this spirit of proscription and denunciation, of which I speak,—but in small country villages, it is lamentable, carrying *destruction* before it, splitting up societies where there has been peace and quiet, and throwing all the social relations, that we look upon in society as its foundation, into rancor and bitter animosities. This is not an exaggerated picture. Ah no. It is far short of what might and ought to be said. But, feeble as my abilities are, I cannot but *protest* against the unhallowed and wicked course pursued by my Trinitarian friends, who labor so hard to brand Liberal Christians with being Atheists, Deists, Infidels, &c. &c. For what is all this reproach? Do they believe that it is *necessary* for men to be renewed in the spirit of their minds? So do I. Do they believe that the Bible is the only means, through the sanctification of the Spirit, of saving the soul? So do I. Are they desirous to turn men from sin, and have them become kind, courteous and good? So am I. Do they believe that repentance toward God and faith in Jesus Christ, is absolutely necessary to salvation? So do I. Then why do my Trinitarian friends, of various sects, continually denounce our preaching as mere *Pharisaism*—cold morality, &c. &c.

Perhaps, some of your readers may wonder on reading this article, why I should speak so plainly. Let me answer—it is necessary. In the States of Maine and New-Hampshire where it has been my lot to reside and visit for the last two years, I have found the people, before an acquaintance or hearing, to shun me as though I was afflicted with some pestilential desease; and when I have invited neighbors to collect together for prayer or conference, I have seen them stand aghast from astonishment. "What! do Unitarians pray? Do they have meetings for social worship? Why! I thought they considered such things all delusion!" Such have repeatedly been the expressions of the people in some villages when invited to come in and worship. Now, can it be said I have no cause to complain, when my neighbors tell tales and prejudice those against me, with whom I wish to live in peace and quietness—simply because I cannot do as they seem ready to dictate? I hope these few hints will meet the eye of some who say, they wish to do to others as they would have others do to them. But if my Trinitarian friends

do not wish to have others represent them as *haters* of spiritual worship, secret devotion, and practical holiness, they will be more careful how they speak of those who love the gospel as much as themselves, although they cannot give up their private judgment as to its truths.

A Poor Layman.

FOR THE CHRISTIAN REGISTER.

EXPLANATIONS OF THE TRINITY.

Mr Editor—I have long been satisfied that, in regard to the Father, Son, and Holy Spirit, there is far less difference in the practical views of Trinitarians and Unitarians than has been generally supposed. I was not a little interested in reading the paragraph which you quoted from the Recorder of the 19th of September. I had been in the habit of regarding the present Editor of that paper as a man of good talents, and Christian feelings; and I thought I perceived in that paragraph evidence of honesty and independence. Your remarks on the paragraph I regarded as kind and frank, though I had some doubts whether you clearly understood the meaning of the Recorder in regard to the Son. I thought, however, that your remarks would call forth a more definite statement or explanation; and I was sorry to learn, that the Editor of the Recorder had objected to what you wrote, without stating in what particular you had misapprehended his meaning.

By looking into the first volume of Professor Knapp's "Lectures on Christian Theology, translated by Leonard Woods Jun," I find that the orthodox divines in Germany have given various explanations of the doctrine of the Trinity, and some of them different from any I had before seen. I also find that many of them are disposed to get rid of the idea that God is *three persons*. Many of the explanations are but different forms of Sabellianism, or I may as truly say, different forms of Unitarianism. For Unitarianism is the belief that God is but one person. On other points Unitarians are of different opinions as well as people of other denominations. After translating what Dr Knapp said of various Sabellian explanations, the translator has inserted a note which contains the following remarks:

"In this divergency from the established creed of the church by far a greater proportion of the modern theologians and philosophers of Germany are found, than in the Arian heresy; which was formerly so much more prevalent. They have so explained the Trinity, as to lose the idea of three *persons* in the Godhead, for which they have substituted, either three distinct *powers* or *attributes*, or a threefold *agency* in God—three eternal actions distinct from each other. Among these Sabellian hypotheses, the one which is less devious from scriptural truth, and which is defended with the most sober argument, is that of Schleiermacher, who supposes that the established doctrine of the Trinity is a proposition which contains [illegible] taught in the scripture as to the threefold mode of the divine existence, viz. the being of God in himself, absolutely considered; the being of God in Christ, (the Son); and his being in the Christian church (the Spirit). To this view Neander appears inclined—and also Tholuck." p. 320.

On reading this last explanation it occurred to me as *possible* that the Editor of the Recorder might obtain the clue to the views he has recently published from this respectable German source. I will now compare what is said by the German with what is said by the Recorder.

For the Father, the German has "the being of God in himself, absolutely considered." The Recorder says "God is often spoken of as our Father, without any reference to the doctrine of the Trinity; that when that term is used with such a reference, the leading idea is, the self-existent source of all derived or created existence."

For the Son, the German has "the being of God in Christ." The Recorder says "that the Son is the 'Word' intelligibly expressing the ideas of the divine mind."

For the Holy Spirit, the German has "*the being of God in the Christian church.* The Recorder says—"by the term Spirit is suggested the causative influence, the divine efficiency, by which the ideas of the Divine Mind are realized."

I will now state my own views on this subject. I believe that we may properly think and speak of God as what he is "in himself, absolutely considered,"—and that we may regard him as "the self-existent source of all derived or created existence."

I believe that we may think and speak of "the being of God in Christ;" and that he was in Christ as "the Word intelligibly expressing the ideas of the Divine Mind," relating to human duty and salvation. For I believe that Christ spoke the truth in what he said of his speaking the words of the Father, as the Father "taught" him; and also when he said that "the Father who dwelleth in me, he doeth the works."

I also believe that we may think and speak of God as "being in the church," by his Holy Spirit,—and that "by the term spirit is suggested the causative influence, the divine efficiency by which the ideas of the Divine Mind are realized,"—or rather the divine influence and efficiency by which all the works of God are performed, both in the natural and moral world.

I shall esteem it as an act of Christian kindness in the Editor of the Recorder if he will state definitely in what respects his views are different from those of the German divine which I have quoted, or different from those which I have frankly avowed as my own. It is very possible and perhaps probable, that his views on this subject are more correct than any I have seen; and if they are, I think I shall gladly see and embrace them. My wish is to obtain correct views on this subject, and I am as willing to be instructed by the Editor of the Recorder as by any other man. But let it be distinctly understood, that I verily believe that "God was in Christ reconciling the world to himself,"—and that it pleased the Father that in him all fullness should dwell; and that I also believe that God is "in the church" by his Holy spirit, or "causative influence," and not only in the church, but in every part of the universe.

Reflector.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOLS.

Mr Editor—I have offered some suggestions on the duties of Sunday school teachers, urging on them the importance of greater attention to their scholars, in their ordinary and occasional intercourse with them on other days and at other places, than Sundays and at the Sunday School. I propose in this communication to consider the degree of that attention and its advantages.

'But alas'! exclaims one; 'how lamentably have we degenerated in respect to that good, sound, wholesome juvenile discipline, so well understood and practised by our fathers.—Thirty years ago when there was more austerity of manner and rigor of discipline—when the little willow or birch was considered an indispensable household utensil, the little girls were modest and retiring, and little boys were 'to be seen and not heard.' Now things are sadly changed in this respect—children of both sexes are insufferably forward, pert and consequential—a young Miss of ten or twelve now assumes all the matronly airs and speaks in the confident tone of a lady of twenty-five;—and a lad of fourteen appears as independent in his conduct, as unyielding and dogmatical in his opinion as a man of thirty, and lo! here are some of the fine results of our new fangled notions and modern systems of education. Children in our times are too much thought of—too much attended to. They have therefore imbibed the notion that they are of more consequence than all the world besides, and that it is virtue in them to rebel when their wishes are not consulted, and everything not made subservient to their capricious desires. Now if we would have children less forward, less presumptuous, and more retiring, more modest, more yielding, we must return to the good old doctrines and practices of our fathers—think less of them—talk less to them and about them—do less for them—be less familiar with them, and so awe them into a becoming timidity.'

I regret to say that such language is sometimes used by Sunday School teachers in justification of the sober, distant and repulsive manner practised towards their scholars on all [illegible] except at the Sunday school. And if this doctrine were not fraught with such bad practical consequences, it might be passed over in silence. Indeed it is far from being all quite true, nor is it all, we fear, a mere fiction of the imagination—but an intermixture of truth and falsehood not unfrequent in arguments raised to excuse what is inexcusable, and defend what is indefensible. However that may be—whatever of truth it may contain, it is not my purpose now to examine, or to point out the errors to be corrected in the management of children. At any rate it seems to me quite irrelevant to the subject under consideration, and cannot, I think be urged even with a show of plausibility against the kindest and most affectionate attention of Sunday school teachers towards their scholars wherever they meet them.

There is a sort of familiarity and intimacy sometimes practised by adults with children, in which the latter are indulged great liberties both of action and expression, and the former allow themselves to be amused by that which should receive their severe censure. This kind of familiarity, however much pleased children may seem with it, is sure in time, to derogate from an impression of dignity of character, and instead of respect and confidence to beget indifference and contempt. It should therefore be carefully avoided by Sunday school teachers.

But in their occasional intercourse with the school, and especially with those of their own classes, let the teachers be careful to manifest towards their scholars an ardent and habitual kindness, affection and sympathy. Wherever they meet, the children should be able to read in the actions of their teachers, in their words, in their countenances, a burning desire to promote their happiness and improvement:—and if teachers really feel the responsibility involved in the relation they sustain to their scholars, there will not be wanting modes or opportunities of doing this. Does a teacher meet one of his scholars in the street, he should greet him with a smile—take him affectionately by the hand—say a kind word or two—answer all his reasonable inquiries with pleasure, and ask him such questions as the occasion may suggest or time permit. If he meet one in the parlor, he should not fail to show him that he is ready there as always, to recognize his relation to him—inquire for his parents and friends—for any or all of those who have a strong hold on the child's affections—draw him into conversation on some topic connected with the school, or something with which he is familiar and feels interested—and while the teacher may be amused by the simplicity of the child's suggestions, the child may be instructed and improved by the remarks and counsel of the teacher.

Should he meet one in some public place—in a crowd—in a situation attended with any degree of danger—or where there is an exhibition of anything new or instructive—let the teacher inquire if he is unattended:—if so, take him under his charge—kindly and cheerfully assist him in seeing all that can be seen, and learning all that can be learnt—let him explain whatever the child does not fully understand, and correct whatever false conclusions his own understanding may have led him to form. Should he meet any of them in company with those of their own age, engaged with all the warmth and alacrity of youthful vigor in pleasant pastimes and frolicksome mirth—with an affectionate interest in their enjoyment let him show them what there may be that is improper or dangerous in their amusements—how they may be thoughtlessly encroaching upon the rights of others—inflicting unnecessary pain—or endangering their own health and safety. He might then suggest some change in their amusement, or propose to them something new that would be free from any objection in point of danger or evil tendency.

These are some of the ways in which attention may with great profit be shown on week days to the children of Sunday schools by their teachers. I shall add a few more remarks on the same subject in my next communication.

B. F. B.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 8, 1834.

DOCTRINE OF THE TRINITY.

The Editor of the Recorder inserted in his paper, last week, all that was contained in the Register of the 27th Sept. and 25th Oct. on the subject of the Trinity, including the original passage from the Recorder, which gave rise to our remarks; and he subjoined the following editorial observations:

We have hitherto declined to engage in a newspaper discussion concerning the doctrine of the Trinity, because we thought it would cost some time and paper, and incur some hazard of exciting undesirable feelings, without much prospect of doing good; but, for once, we will submit our own judgment to that of the Editor of the Register, reserving, however, our right to stop, whenever the result shall threaten to confirm our fears.

The Editor of the Register and his correspondent both speak of our "description" of the Trinity, as if we had professedly undertaken to give a statement of our views upon the whole subject. It will be seen, by recurring to the original article ("Gracious Aid," Recorder of Sept. 19,) that we made no such profession. We merely undertook to state certain facts, respecting the persons of the Trinity; the consideration of which was necessary for the purpose we then had in view. Our purpose did not require us to state our whole belief, and we stated only so much of it, as we wished to make the basis of our subsequent reasoning. We did not state our belief in the unity of God, or the personality of the Spirit, or the equality of the three persons, because we were not about to build any argument on either of them. In such circumstances, it cannot fairly be inferred from our neglect to mention a doctrine, that we do not believe it. But being aware that some might be so unjust or illogical as to draw such an inference, we entered our express protest against it, by saying, "We fully and firmly believe that this description of the several persons in the Trinity, is very far indeed from being perfect." We think, therefore, that the Register was doubly precluded—once by the nature of the case, and once by our express declaration.—from inferring that we do not believe the Son to be, in any sense, more than a mere "personification."

We said, of the word "Father," that, when used with reference to the doctrine of the Trinity, "the leading idea is, the self-existent source of all derived or created existence. From this, the Register infers, that "the Son is not the self-existent source," &c. This inference is unauthorized. How does it appear, that the Father and the Son are not "one" in this respect? Because they have different names, each name expressing a different "leading idea" from the other? Has no person any attribute, except that which one of his names sets forth as its "leading idea?" The argument, that because the Father is "the self-existent source" &c. therefore the Son is not, evidently rests on the *assumption*, that the Father and the Son are *two*, in such a sense, that they cannot be "one" in this respect. In other words, it rests upon a begging of the question concerning the truth of the doctrine of the Trinity.

Similar remarks apply, equally, to the inference of the Register concerning the Spirit. We said that "by the term Spirit is suggested the idea of the causative influence," &c.; but we did not say that that term suggested all that is true of the Holy Spirit. We did not say whether the Spirit is a *mere* influence put forth by the Father or a divine person. We therefore laid no foundation for the inference, that the Spirit is a mere "personification."

We said, "the Son is the "Word," intelligibly expressing the ideas of the divine mind,—his ideas of natural things, in the creation of the universe," &c. To this, if we understand the Register, its Editor, "sees no objection." We fear this was an oversight. Does he really admit, that the "Word" the Son, whom he acknowledges as a "person," as a distinct person from the Father; so that they are "two persons,"—does he admit that this "Word" has "intelligibly expressed the ideas of the divine mind, concerning natural things, in the creation of the universe, which is ascribed to him? If he does, the agreement between us is certainly greater than we supposed. We hope he will inform us distinctly on this point.

With his correspondent, we shall agree, still more nearly. He says that, had we "ascribed more of personality to the Holy Spirit," we should have expressed his views satisfactorily. He then admits what is said of the Son as Creator. Besides, he claims "personality" for the Holy Spirit. The Spirit, then, has personality,—is a person. In this, we fully agree with him. The phrase, "*more* of personality," we perhaps do not understand. We have never supposed personality to be a thing of degrees, of which one might have more than another. We have supposed that it must be possessed entire, or not at all. We have no conception of a being that has some personality, but not enough to make him a person; or of one that has more than is needed for that purpose. We are not sure, therefore, that we understand this writer's meaning. We suspect, however, that he meant,—*if we had ascribed personality to the Spirit more distinctly.* If so, we agree with him, "so far as it goes."

And this agreement relates to important points. If the Unitarians admit that the Father is the self-existent source of all derived or created existence; that the Son, the "Word," which "was made flesh and dwelt with us" is indeed the Creator of the universe; that the Holy Spirit is not a mere figure of speech, but a *person;* and also that the Father and the Son are not the same person, but "two persons;" if they will distinctly and deliberately admit all this, we shall be encouraged to proceed in the discussion, hoping for an entire agreement in the end.

We can assure the Editor of the Recorder that we have no wish to draw him into a newspaper discussion concerning the doctrine of the Trinity, or to involve ourselves in it. We fully concur with him in the reasons that he assigns for wishing to avoid it. We would rather unite with him in all practicable methods of doing good, upon ground which we can occupy in common, and when this cannot be, we would aim to differ with charity. While we are desirous not to magnify matters of disagreement either in regard to their importance or extent, we are also perfectly willing to state clearly and fully, when occasion may seem to demand it, wherein the disagreement consists.

The Editor of the Recorder has stated the case too strongly in regard to the use we have made of his imperfect or partial explanation of the doctrine. If we had kept out of sight the limitations which he expressed, we should have been justly chargeable even with unfairness. But we quoted the whole of his explanation or description "as far as it goes," and we quoted this phrase at the end of our remarks, thereby implying that there was something more, which something more it was not our business to supply. We meant to take no advantage; we did not consider or speak of the description as perfect; and the first inference which we drew, however "unauthorized" it may be in the view of the Editor of the Recorder when grasping the whole theory which he may maintain upon the subject, is an inference from the words from which it is drawn, that we cannot resist. He will admit that he was speaking of the Trinity, and pointing out as far as he went, the distinct offices of the Father, Son and Spirit. When therefore he said—"That when that term [Father,] is used with such a reference [to the Trinity], the leading idea is, the self-existent source of all derived or created existence,"—we promptly inferred from his words, "that the Son is not the self-existent source of created things." The inference is our own, and drawn from a very plain proposition; it has nothing to do with any unpublished theory. Yet we are told it is "unauthorised." Is the Editor of the Recorder a defender of the *self-existence* of the Son? Will he ring new changes upon the Athanasian creed, and say—The Father is self-existent creator, and the Son is self-existent creator, and the Holy Ghost is self-existent creator; yet there are not three self-existent creators, but one self-existent creator?—We believe he must go as far as this to destroy our inference.—The Editor of the Recorder has asked us a direct question, to which we shall presently give a direct answer. The questions we ask him, in our turn, grow out of the objections he makes to our first inference.

We are asked whether we "admit that the word, the Son, has 'intelligibly expressed the ideas of the divine mind concerning natural things in the creation of the universe, which is ascribed to him?'" and the Editor adds, "we hope he, [the Editor of the Register,] will inform us distinctly on this point."—We acknowledge an "oversight," which the Editor of the Recorder "fears". We do not believe that the "Word" or "Son" is the creator of the Universe, nor that "the creation of the Universe is ascribed to him" in the Scriptures. We acknowledge that the indistinctness of the phraseology in the original article of the Recorder in this particular, led us to rest on the context, which speaks of the "Spiritual things in his [the Son's] life, which was such that whoever had seen him had seen the Father;" [illegible] not literally, any more than he literally *made the worlds.*

In regard to the difference between us and the Recorder respecting the Spirit, we deem it unnecessary to make any remarks. Our readers can see for themselves how the Editor thinks we ought to have understood him.—We are sorry to find ourselves so much more distant from him upon the subject of the Trinity than we thought, and were perhaps too ready to think, when our attention was first arrested by his remarks.—Finding now that we differ essentially, we have no wish to pursue the subject farther.—We have inserted a communication which was sent us last week, relating to the same subject, which takes it up where it stood before the last week's Recorder was issued.

THEOLOGICAL INSTITUTE OF CONNECTICUT.

On our first page will be found "An Appeal to the Public" in behalf of this Institute, signed by Dr Tyler, the Principal of the Seminary, as we understand. We record it as a part of the Ecclesiastical History of the times. It is occasioned by the "Statement" of the New Haven Professors, which we have already published; and the professed object of the "Appeal" is to assign the reasons for the establishment of the "Theological Institute." These reasons relate mainly to the dissatisfaction which exists in regard to the Theological School at New Haven.

First, in its being an Appendage of the College, and subject to a Corporation not suited to promote, and liable to injure its well being.

Secondly in "the want of sufficient security against the introduction of heresy." Upon this point we are informed in a note, of what we did not know before,—that "the test law of the College has been repealed." With respect to the present Professors who are supposed to have assented to the old creed "for substance of doctrine," (one of whom would have been judged unfit for his station, if he had not believed some things contrary to the confession) the remarks in the Appeal concerning the deviations alleged against the Professors are similar to those which we made when we published the "statement"; and they place the "Institute" in comparison with the New Haven School completely upon the vantage ground.

Thirdly, in respect to "the Theological views maintained by the Professors," deduced "from their own published statements," in which "they have adopted principles, which lead, by legitimate consequences, to the utter subversion of the fundamental doctrines of the gospel." So much for the general issue. In the specification are included *divine decrees, special grace* and *particular election, original character of man* (or original sin) *regeneration by the special agency of the Holy Spirit,* and *saint's perseverance.* These are the fundamental doctrines supposed to be subverted by the New Haven theories. Doubtless they are so subverted strictly speaking—subverted as Calvinistic doctrines; and the Professors of the Institute would interpose for their rescue. A hopeless task, indeed! Is it possible that they can expect to stem the current of reform, that has set in so strongly? More than this,—can they expect to bring back any considerable number even of the orthodox, so called, of New-England, to that dark and dismal theology from which they are partially saved? We cannot believe that this is to be accomplished. Reform does not thus move backward. And we do most fervently hope and pray that an institution which upon the very face of it bears such a disastrous and threatening aspect, may not succeed. We are glad that its deformities are exhibited so naked, and in a manner so repulsive, that few can be deceived; and if, from delusion, any number of young men should think that they see the beautiful lines of divine truth, where all seems to us distorted, and thus be tempted to examine them studiously, even with the aid of masters, we trust that, under all the influences now abroad, they will come to see them with other eyes.

THE CHRISTIAN TEACHER.

We have received from England a copy of the proposals for publishing a Monthly Journal with the above title. The proposed Editor is T. Forrest, Manchester. He means that his periodical shall "be a teacher of Christianity; not, however, the Christianity of any sect, but of the New Testament." He avows himself a Unitarian, and promises to labor for "the establishment, illustration and enforcement of evangelical truth, as founded in the Sacred Records, irrespectively of all party considerations, and in its practical, no less than in its theoretical bearings."

The following remarks (with reference to the Journal) on the connection of literature with Christianity, seem to us to be well founded and entitled to attention.

The Gospel is, in the present day, served by many powerful auxiliaries. Literature need not, should not, be unfavorable to Christianity. Between its noblest productions and the spirit of Christ, there is not only nothing incompatible, but a real congeniality: and the writer is of opinion, that not seldom literary men, by illustrating and enforcing some of its principles, have served the cause of true religion more effectually than even its professed advocates. In fact, a highly cultivated mind is in itself a completion of one purpose of the present—and, so far as it goes, a preparation for the future—state of existence. Literature and Religion are regarded as fellow-workmen; not indeed of equal value, yet so essential the one to the other, that the union of both is required, to bring forth that which is the highest style of a Christian, "the spirit of power, and of love, and of a sound mind." They will, therefore, be found blended in the pages of the contemplated work.

The cause of benevolence and of moral improvement as connected with extensive manufacturing establishments, is set forth as another important object, for the promotion of which, Manchester, the place where the journal is intended to be published, is in its locality peculiarly favorable. The views expressed on this subject are equally free from *aristocracy* and *radicalism.*

Especially will the various efforts of benevolence now made, by means and on behalf of popular Education, Provident Societies, Missionary and Temperance Associations, be regarded with a favorable eye. Emanating as the work will from the centre of that district where there has been so sudden and extensive an expansion of physical power, without any thing approaching to a corresponding moral administration, the Editor may, with peculiar propriety, offer his pages, as a medium of communication between the educated and the ignorant, the rich and the poor; and from the deep interest he feels in the moral welfare of the thousands who, in some of our large towns, are abandoned to many direful influences, can undertake to promise, that no papers will be more acceptable than such as treat the causes, effects and remedies of vice and poverty; and such as are fitted to awaken the really Christian portion of the community to a full, steady and efficient sense of their duty towards their less favored brethren.

RELIGIOUS NEWSPAPERS.

The remarks which follow respecting the kind and the amount of Secular Intelligence in religious newspapers, must, we think, generally express the views of the Editors of such papers, and ought to be regarded as satisfactory by their readers. They are taken from the Southern Religious Telegraph.

Secular Intelligence.—Some of our readers have expressed a wish to see more secular intelligence in our columns. The particular character of much of the news of the day is of itself a reason for its exclusion. The rage of party spirit is so high that it is difficult to find a notice of the result of an election, which does not bear its marks. This paper can bear no part in strife of this kind.

Another species of intelligence which abounds in many papers—and which we exclude on account of its immoral tendencies—consists of the horrid details of duels, murders, trials of criminals, &c. It is still true that there are many in the community, having the aspect and wearing the garb of gentlemen, who partake so slightly of the civilization of our times, that they will fight when they think they are insulted. This barbarous practice, which some have falsely imagined to be a striking proof of a bold, manly spirit, is so closely allied to brutality and to the customs of a barbarous age, and is so disgraceful to our country as the home of Christian freemen, that we have felt an unconquerable aversion to the details of "the affairs of honor!" with which the public is so often regaled.

DR MATHESON.

This divine so distinguished for his summary processes in ecclesiastical statistics respecting Unitarianism in England, has given just occasion for animadversion, and for bringing before the public such facts as are within reach respecting the truth or correctness of his statements. Our correspondent in last week's Register, (C. B.) informed us too late to incorporate this information into his communication, that he finds "the number of Unitarian Congregations in the kingdom [of Great Britain] as stated by Mr Beard, to be four hundred," and asks whether it is "likely that all these congregations could be gathered into 'ten churches.'"

A communication from another correspondent upon the same subject is necessarily postponed to the next week.

TRACTS.

Many valuable Tracts have been published by the American Unitarian Association; and the two which have last come into our hands are highly valuable additions to the number.

"The Excuses for the Neglect of Benevolent Efforts," by Rev. Andrew P. Peabody, are treated in a manner wholly satisfactory. His answers to those who "doubt as to the expediency of most of the common forms and modes of charity," to those who are checked by "the feeling that they can do but little," to those who are discouraged by the circumstance that "the results of individual beneficence cannot be traced," to those who plead that they "are too young, too poor, or too ignorant to do any good at all";—are so complete and cogent that they allow no room for escape. We were struck with the coincidence, not in language, but substantially in thought, between Mr Peabody's exposition of the doubts pleaded in excuse for the neglect of benevolent efforts, and some of the "Reasons assigned for not contributing to various charities" which we quoted a few weeks since from the London Christian Observer. The publications were nearly simultaneous.

The other Tract to which we have referred is entitled "Christ the Image of God," by James W. Thompson. It contains a beautiful and affecting delineation of the manner in which Jesus Christ unfolded those moral and spiritual views of the Father, which rise so transcendently above the views not only of Paganism, but those also of the wisest and best men under former dispensations; and of the manifestation in himself of those attributes of God which authorised him to say—"He that hath seen me hath seen the Father."

MR LAWRENCE'S LETTER.

The following reply, by a candidate for the suffrages of the citizens of this District, as a Representative in Congress, to a letter addressed to him, (which we have not room to insert) will we trust be satisfactory to all men of enlarged and liberal minds.

Boston, October 31st, 1834.

Gentlemen—I have the honor to acknowledge the receipt of your letter of the 28th, soliciting from me an expression of opinion upon the subject of Slavery, and the Slave Trade, in the District of Columbia.

In regard to the evils of Slavery, and the Slave Trade, my sentiments are I believe in accordance with your own, and a vast proportion of the population of this State.

I respond fully to the sentiment expressed in your letter; that "Slavery is the greatest moral question that has ever been presented to the people of this country;" and beg to add that I deem it not less important in a political point of view.

I have confidence that those gentlemen who have signed the letter addressed to me, with whom I have the pleasure of a personal acquaintance, cannot doubt I shall give this question (should I be called to act) careful examination;—this I should do from the impulse of my own feelings, and the great importance of the subject, as well as from duty and respect to those whose zeal in the cause of Philanthropy, has prompted them to address me upon this interesting question.

My name has been presented to the Electors of this District without any interest having been made by me to effect that object. I have never sought office nor do I seek it now. If however I should be elected to represent this District in Congress, it must be done by the suffrages of those, who have confidence enough in my integrity and judgment, to allow me to go into the Councils of the Nation—*unpledged* and *untrammelled* upon every question which may be presented to their consideration.

I trust you will do me the justice to believe that I should not be unmindful of the great responsibility that would rest, nor of the distinguished honor which is conferred upon the individual who represents one of the most populous, wealthy and intelligent Districts in the Union.

I pray you to accept my thanks for your expression of respect for my character, and sincerely hope I may do nothing here, or elsewhere, which may tend to diminish it, and

Remain, Gentlemen, most respectfully,
Your faithful and obedient servant,
Abbott Lawrence.

To the Rev. E. M. P. Wells—James Loring, S. E. Sewall, Ellis Gray Loring, A. Bronson Alcott, John S. Williams, Charles T. Hildreth, Thomas R. Sewall, D. L. Child, T. Bulfinch, S. G. Shipley, Drury Fairbanks, Edwin Pronk, John Gulliver, and Francis Jackson, Esq'rs.

Our Correspondent X.—It would gratify us to know the name of this correspondent of the Register, to whom we are so much indebted. We readily insert the following note, and shall take warning from it.

Though X. is aware there is labor and inconvenience in printing Errata,—yet as the fist stanza in particular, of an article in Saturday's paper is strikingly incorrect, it will be considered as an act of justice, if the Editor will be kind enough to reprint it as follows, according to the original.

Sayest thou the work is done?
Is the soul fixed on high?
The *earthly* temple is complete;
Doth the *heavenly* cleave the sky?

*** Several communications are necessarily deferred. Our correspondents must not think themselves neglected if their contributions do not immediately appear, or if they are not formally acknowledged. Sometimes we abound, though more frequently we fall short of our wishes in Original Communications; and we are desirous to give as much variety to this department of our paper as the subjects suited to a religious paper allow.

NEW PUBLICATIONS.

The Oasis. Edited by Mrs Child. Boston Allen & Ticknor.

Among the many works which the press is pouring forth at this season as suitable gifts for Christmas and the New Year, we know of none which we can more heartily recommend than the Oasis. The object of the work is to spread among the American people just principles and feelings in regard to slavery. It sometimes seems to us ill annuals adorned with the names of the most popular writers, as if we were very far from having their best thoughts. An author who undertakes to fill a certain number of pages of any publication by a given day, is very likely to write as if he were performing a job. We are, in consequence, very apt in reading these beautiful volumes to find their contents tedious and inane, and to imagine that the compositions of our favorite authors are mere task work.

In the Oasis little or nothing has the appearance of being prepared as a task or job. The editor has evidently planned the volume from motives of benevolence; and the other writers whose names adorn its pages have prepared their articles, because they were desirous of laying before the public their thoughts on topics in which they were deeply interested. The result is, that the Oasis is not a mere show book, but is throughout animated, warm, and

powerful. We find not the worst, but the best compositions of the authors on their favorite themes.

Mrs Child has been assisted in her labors by Mrs Follen, Miss Gould, Miss E. H. Whittier, J. G. Whittier, S. J. May, Mr Child, and others whose names are not given. Without entering into any detailed criticism, we can safely say, that no one whose heart is not overgrown with prejudice or interest can read this little volume without being strongly affected. The editor in what she has written has shown her usual sound sense, correct moral judgment and warm feeling. Yet while her opinions are fearlessly and pointedly expressed, she exhibits true Christian forbearance and benevolence, in saying nothing which is aimed to exasperate and offend those whose principles and practices she is forced to condemn. Easy as this course seems in theory, how few are there who in discussing any controverted question are able to pursue it.

The ornamental parts of this volume are in themselves an interesting study. All the engravings and cuts are strictly appropriate to the work.

At the end of the protest against the American Colonization Society is given a fac simile of the signatures, to wit, Wm Wilberforce, Suffield, S. Lushington, Zachary Macaulay, Thos. Fowell Burton, William Evans, James Cropper, Sam. Gurney, Geo. Stephen, Daniel O'Connell, Henry Pownall, John Clapham. All true lovers of liberty will rejoice in preserving such a memorial of the great and good.

It would be unreasonable to extend a newspaper article to any greater length, and therefore we trust this work and its author, without further comment, to the candid judgment of the public.

ECCLESIASTICAL.

Ordination.—Agreeably to the notice given in our last Messrs Charles F. Barnard and Frederick T. Gray were on Sunday evening ordained as Ministers at large to the Poor. The exercises were attended in the Federal street Church, and were introduced with prayer by the Rev. Mr Ripley of Boston. Selections from scripture were read by Rev. Mr Robbins of Boston. The sermon was preached by Dr Tuckerman from Matt. xi. 5. The consecrating prayer was offered by Dr Parkman; the charge by Dr Channing; the right-hand of fellowship by Rev. Mr Barrett; and the concluding prayer by Rev. Mr Young.

A very numerous audience was early assembled expressing their interest in this service, and in the cause to which our young brethren and friends have thus devoted themselves. We devoutly wish for them the blessing of Heaven; and trust that their whole ministry may be in the spirit and with the favor of Him, "who came to seek and to save them that were lost."

We must omit a more extended notice of the services; except that in all honesty we were compelled to regret with most others the length of the discourse, which even the interest of the topic and the earnestness of the preacher could not prevent from becoming wearisome.

We will however remark, that we were much gratified with the music of that evening. It was music suited to christian churches. Unlike some, [which is described below] it was fit for christian worshippers to hear and sing. There was not too much of it, as there often is; and by its simplicity and chasteness it was in unison with the beautiful original hymns that were read, and with the spirit of the occasion.

We shall insert the hymns on the last page of our paper for the coming week.

FOR THE CHRISTIAN REGISTER.

SACRED MUSIC—OR PROFANE?

"*And the soul dances on a jig to heaven,*"—Pope.

Mr Editor—I sympathise entirely with a correspondent in your last week's paper, in his deep but reasonable groans over the weariness sometimes endured by us poor attendants on ordination services. I, like him, have witnessed the doleful effects of their mistake who think that they shall be heard "for their much speaking"; and have thought it unfortunate that a fine impressive service should leave no impression except of its length. But leaving to his castigation this error of the pulpit, I have a humbler aim in view,—an error of the singing seats—or organ loft,—or orchestra,—or whatever may be its modern title; —*singing seats* was good enough when I was young. I do not mean to cry out against the length, or the loudness, or the frequency of the musical performances on public occasions; though I think that a few pertinent chapters might be written on those topics. I purpose only to protest against a certain *sort* of pieces which I sometimes hear,—so execrable, so detestable, so inappropriate, and yet so full of pretension, that all solemnity and good feeling are quite put to flight. Noise and emphasis, vociferation and discordances are their characteristics. Sometimes they have no merit but novelty, and sometimes none but the name of the author. Of the latter class, for example, is a vehement anthem of Mozart, which I had recently the misfortune of hearing on a solemn occasion;—a fine piece, undoubtedly, as originally written;—a stirring military movement, excellent to go into battle with;—but nothing can be worse than the taste, or want of taste, with which it has been applied to sacred purposes. For besides being anti-devotional in its very idea, it has been adapted to a set of words which are scarcely good English, and certainly not always good sense. Now, sir, is it to be borne that our choirs should thus inflict on us "all the noise of Norton and the barbarity of Beckford"? Have we no remedy? Have they no mercy?

But the half is not told. Not satisfied with these unfortunate mistakes in transferring to our churches the unsuitable compositions of the great masters, they sometimes bring forward their own original works written in imitation of those wrong models. The former is as if a minister should preach for a sermon an oration of Demosthenes against Philip; the latter is as if he should go to work and write such an oration for a sermon. Consider what a piece of work it would be! What an equal profanation, I was going to say, of the Christian occasion and the heathen orator! But our musicians do this without mercy. I have lately heard an original anthem, set to very solemn words of praise and prayer,—where the Almighty was adored in the tones in which a commander orders his troops to battle, and supplication was made in a series of violent and rapid outcries like those of the Paris mob clamoring at Versailles for bread. Is this decent, Mr Editor? I confess I felt as if it was blasphemy. Doubtless the composer and the singers did not intend to do a profane thing. But the evil is, they did not know or consider what they intended. They did not reflect on the nature of their undertaking, or they could neither have written nor have performed such a piece. No; the writer probably thought of nothing, but making the finest piece of music in his power; and he put together the noisiest strains and most striking contrasts he could invent or remember; while the choir merely saw that the words would suit the occasion and that the music would give ample play to their lungs. I earnestly protest against all such profane doings. I call on ministers, parish committees, religious newspapers, and all who love either appropriate music or serious worship, to speak plainly, and put a stop to the crying abomination.

Asaph.

FOR THE CHRISTIAN REGISTER.

ORDINATION SERVICES.

Mr Editor,—I can hardly express my satisfaction on finding my plain remarks on the subject of ordinations approved by so judicious a writer as your correspondent of the last week. For being, as you know, of a timid turn, and naturally distrustful of my own impressions, it exceedingly strengthens and encourages me when I see them confirmed by others.

In truth, I am persuaded that we have together only expressed the views of the whole community, or rather of that part of it, whose interest in such occasions, and frequent presence, give them a right to be heard. There is scarcely an ordination that occurs, which does not call forth numerous attendants and awaken a strong religious interest. People go, expecting and ready to be instructed and gratified. They carry with them that first of all requisites to a good audience—a willing mind. And I deem it the solemn duty in those who are to speak, both by their general responsibility as ministers and from special regard to these occasions, to cherish and not discourage this excellent spirit. This is to be done first of all, by being appropriate; by uttering good things, and then, by *not uttering too many;* by keeping conscientiously within one's own province, as your correspondent has already well explained, and by scrupulously avoiding encroaching on others.

The preacher, for example, to whom is entrusted the longest though by no means the most important part in these services, may reasonably occupy forty, fifty, or on special occasions, having a weighty and pregnant topic,—even sixty minutes. And how many are there, who, *within these limits*, have made their delighted and instructed audience forget the passing hour. But he must not hope to engage their attention beyond this. Their memory will be at once restored to its activity. Their watches will tell them how long he *has* been. The printed service will remind them how much is to be; and though he speak with the tongue of an angel, and have all wisdom and eloquence, he will be heard with impatience, and will turn what might have been instruction and delight into weariness and vexation of spirit. Now this is not the part of a "good steward," having in his keeping the precious time and patience of a christian audience. Neither is it right or wise, nay, it is scarcely less than unfaithfulness to his trust, to make the preaching of the word, which is a blessed ordinance of heaven, a grief and a calamity.

When the ancient prophets were sent forth to denounce to a thankless people the judgments of God, and to set in order before the house of Israel their sins, their exhortations were rightly called "Burdens." Hence, the "burden of Isaiah," the "burden of Amos." But not so, either by its spirit or by its occasional length should be the dispensation of the gospel of Christ.

Nor, do we believe,—and we speak it reverently—, that the great Teacher, whose words were truth and his whole heart compassion, would have pronounced his yoke easy and his burden light, had it been his pleasure, that his meek disciples in any age should be compelled to listen to discourses from his uninspired messengers exceeding six times in length his own sermon on the mount. Such trials are not within the design of his Gospel. Neither are they to be endured as a part of a paternal providence for the correction of the world. They are purely ordinances of man, having a shew of wisdom but "*in will-worship and to the neglecting of the body*," but of little profit to the satisfying of the soul.

It was a saying of Whitfield [illegible] man nature and owed much of his success to his sagacity, that "no man was ever converted after *the first forty minutes*." And I was not a little gratified, Mr Editor, with your extracts in the last Register from the life of Rowland Hill, who resembled Whitfield in his dislike of the tedious discourses of others, and specially in the point and brevity of his own.—"His addresses on public occasions were invariably short, and not unfrequently contained an innocent and witty philippic against those harangues, by which the patience of hearers is so often exhausted, and by which, we may add, real injury is done even by wise and good men to a good cause.

But since I have said so much of excess in length, allow me, Mr Editor, before I close, just to advert to an ordination occasion, which I had not long since the satisfaction to attend, and which gave me and, I believe, all others present nothing but pleasure. It was of a Sunday evening, and it was the ordination of a young gentleman as a Missionary to the West. Here, the Introductory prayer and the selection from the Scriptures were beautifully appropriate, and occupied together less than ten minutes. The sermon, of which I need say nothing, was just forty minutes; a little shorter than even my hatred of length could have desired; the consecrating prayer, than which no more fervent was ever uttered, lasted, perhaps,—(for I could not, and would not count that) ten or twelve minutes; the charge, which was every syllable a charge, and not as I have sometimes heard a dissertation, was about fifteen; the Right-Hand of Fellowship, which was what it always should be, a brief and affectionate expression of Christian sympathy and brotherly love, filled up nearly ten more: and the concluding prayer was what it means a blessing: —each uttered just what he was called to utter; no one encroached upon his brother; and all speakers and hearers departed from the temple, blessing, rejoicing in the occasion; and returned home to their families *in season* to tell them of the delightful Sabbath evening they had spent. Why may not all ordinations be as pleasant? Your's,

A Delegate.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

MISS CHARLOTTE STEVENS.

Died in North Andover, on the 28th ult. Miss Charlotte Stevens, youngest daughter of the late Mr James Stevens, aged 25.

In the death of this young lady, a widowed mother is bereft of a beloved daughter and her surviving children of an endeared and affectionate sister. Miss Stevens was bound to her friends by ties, stronger than those of consanguinity. They grew out of her domestic and private character. Naturally modest and retiring, she was best known by her most intimate friends. And what they saw and enjoyed in her, to make them desire her life, are subjects of grateful and pleasing remembrance with them now she is dead.

She bore her long illness with great patience; and when convinced of its incurable nature, she expressed entire resignation to the will of God, She expressed peace and joy in believing. Her views of the gospel were Liberal. And her example furnishes another illustration of their power to sustain the soul in the trying moment of its separation from the body. She calmly bid adieu to her friends, and expressed the hope that they should meet again in heaven. Blessed are the dead who die in the Lord.

LINES

To the memory of Edward Bliss Emerson, who died at Porto Rico, October, 1834, aged 29.

Pause before this sacred clay,—
Pause to meditate and pray.
Holy feelings, thoughts that save,
Gather o'er a good man's grave.
Pause before this hallowed dust
Full of faith and holy trust.

Lo! at Memory's call appear
Things of many a vanished year,—
Lo! the youthful, fragile frame
Compassing a soul of flame,—
Lo! the genius-kindled eye
Flashing aspirations high,—
Who, that saw the gifted one,
Deemed him not Fame's darling son?

Now a far isle of the sea
Holds the mortal part of thee,—
Foreign sun and stranger sky
Glimmered on thy dying eye,—
Foreign hands thy pillow spread,
Stranger forms were round thy bed,—
Mother's, brother's, kindred's love
'T was not given thee to prove,—
O'er the waste of water lay
All, that gilded childhood's day.

Bitter thoughts my spirit gloom
Pondering on thine earthly doom.
Traversed plans, endeavors crost,
Aims unreached, occasions lost,
Spirit willing, flesh still weak,
Words were vain the strife to speak.
One by one Youth's star-dreams high
Vanished from thy troubled sky,—
One by one each early hope
In the gloom was swallowed up.
And when summoned hence away
By the inevitable day,
Thine own land's maternal breast
Offered thee no place of rest,
But a strange and distant mould
Shrined thy mortal relics cold.

Yet from out this seeming night
Breaks a pure celestial light.
I did view thee, meekly great,
Bow submissive to thy fate,—
Patient, uncomplaining still,
Meet each quick-succeeding ill,—
See thy fairest dreams depart,
Bating neither hope nor heart,—
See thy cherished visions fade
Nor unkind nor bitter made,—
From each fresh assailing sorrow
Still increasing vigor borrow,—
Finding trial's sorest hour
Most surpassing rich in power,—
Till each darkly-louring cloud
Gathering round thee, as a shroud,
Gave thee back, a mirror bright,
Thine own spirit's inward light.

Therefore hope and triumph high
Shine from out thy history.
Thou hast broken passing well
Sorrow's dark, perplexing spell,
Showing, as its hidden sense,
Pure, unmixed Benevolence.
Mourn we not an early tomb
Closing on thy youthful bloom,—
Mourn we not a Genius sent
From our mortal firmament,—
But the lesson rather learn
Graven on thy funeral urn,—
Reading there the power of Faith
Over sorrow, pain, and death,—
Learning there to fix our eye
On a Rest above the sky.

D. H. B.

INTELLIGENCE.

DOMESTIC.

Highway Robbery.—On Saturday evening, about 7 o'clock, as Mr Enoch Nute, of Roxbury Plains, was returning home from Boston, when about half a mile this side of the toll gate on the Dedham Turnpike, he was waylaid by two ruffians, one of whom demanded where he was going, and on being answered, "home," he knocked him down with a club. Mr Nute fell senseless to the ground, and the ruffians dragged him to the side of the road, where they robbed him of change to the amount of about $2, but being alarmed probably they did not take his pocket book or its contents—a considerable sum of money he had received in Boston. After lying in a senseless state some time, he recovered sufficiently to walk home, and reached his residence—half a mile distant—between ten and eleven o'clock. The wounds he received from the club which has since been found and is very heavy, were severe and bled profusely, but his physicians pronounce them not dangerous.—*Transcript.*

U. S. Circuit Court.—Tuesday, Oct. 29—Hon. Judge Story presiding.

Trial of the Murderers of Capt James Crosby, of the brig Juniper, who was killed on the 14th of August last, while on the outward bound voyage from this port to Surinam. The persons indicted for this atrocious murder were Henry Joseph, a negro from the Spanish Main, acting as cook of the Juniper, charged as principal in the *first* degree, and Amos Otis, accessary before the fact, charged as principal in the *second* degree.

The first witness examined was *John T. Peterson*, 2d mate, the other witnesses being in the mean time removed from the court-room, in order that they might not be assisted in their recollection by each other's testimony. Mr Peterson testified that about 20 minutes past 2, on the morning of the 14th of August, it being his watch on deck, he saw the cook in the cabin, apparently trimming a lamp, instead of which, however, he blew it out; that immediately after, he heard a screech from the cabin, and saw the captain try to ascend the stairs of the companion way, but turned on the steps. Witness clenched the captain, lifted him up, and said to him, "Capt. Crosby, what is the matter?" Captain replied, "I don't know." Witness then saw blood spurt out of the captain's bosom. "I then," continued Peterson, "called immediately on Otis to assist me, and bring a handspike or an axe; for the cook had murdered the captain, and followed the mate into the cabin. But Otis did not take any notice of the call. The next thing I saw, was the mate coming up from the cabin, and the cook following him with a bayonet in his hand; the mate ran forward, the cook following him and striking at his legs. I got hold of an oar, and struck the cook a blow in the breast, but the cook got hold of the other end, and I let go—I ran forward for something else, but my foot slipped; I then saw Otis running up the fore-rigging. I ran to the larboard for the cook's axe, but could not find it. I then caught up half a royalyard, the cook in the mean time stabbing at the mate, and the mate calling on me—I struck the cook two blows with the yard, and then clenched him. The cook then called on Otis for a knife, in Spanish. Otis replied that he could not find it, and had not got any. By this time the mate was exhausted, and to part them, I passed a rope round the cook's neck to choke him, but did not make out, but dragged him to the fore-rigging and passed a royal clewline twice round his neck—he pushed hard against me with his fists, and that gave me a chance to choke him.

When I called on Otis for assistance, I said, "Take hold for God's sake—he has killed the captain, but let us save one life;" but he did not help and made no answer. I called all hands up, and Otis flew to the starboard side, by the empty cask, where the cook's axe was found the next morning.

After the cook was mastered, the captain's condition was inquired into; he had received two stabs—one in the breast, and the other in the abdomen, from a Spanish dirk, the point of which was left in the body, and the sheath was the next morning found by the captain's berth.

William Eldrid, (chief mate)—the first thing I heard was the 2d mate crying out, "the cook is murdering the captain;" the next I heard was a noise something like the rattling of a bayonet in the carlines over my berth. The cook followed me up the companion-way, with a bayonet in his hand—passed the captain sitting starboard side abreast the mainmast, blood running out of his breast—I clenched the cook and he stabbed me in the back—I got *eighteen* stabs—I probably received 17 of them in my berth, from the appearance of the stabs in my mattress. In struggling with the cook he dropped the bayonet, and I kicked it away; Otis passed close to us, and the cook asked for the knife, but he replied he had not got any—Otis then passed down the waist, and I thought stooped down to pick the bayonet up; I called on him for assistance but he made no answer.

Thomas Larkin, (seaman) day before the murder saw the cook and Otis grinding knives together, and talking Spanish, while the rest of the crew were at dinner. The forenoon after the captain's death, Otis was laughing and jumping about the deck, saying that the captain's death was nothing—that he had seen many men laying in their blood, and better men than the captain was. In the afternoon, Otis said—"If the cook had got through with them aft, and all hands murdered, the way in which they would walk the quarter deck would be no man's business." I asked him what he meant to do with the brig? He said he and the cook would have run into some part of Cuba.

Benjamin Silver—Between six and seven the preceding evening, the cook went below in the forecastle, and showed a Spanish knife to Otis—they laughed at me, and spoke in Spanish; the next day Otis said, he would do the same that night the cook had done last night. Otis said, when we were going for the 2d mate of the Agile to assist in navigating our vessel, "Let him beware of me; if I let the cook loose, and the pair of us get at it, there will be slashing work."

This witness was confirmed by two others, with respect to the remarkable declarations of Otis.

Mr Dunlap, District Attorney, closed his argument on the part of the Government at 20 minutes before 2 o'clock, on Wednesday. The Court, at the request of the Jury, was then adjourned for an hour. At the appointed time the Judge commenced his charge, and continued till half past 5 o'clock.

At 5 minutes before 7 o'clock, the Jury returned into Court and pronounced a verdict of GUILTY against both of the prisoners.—*Morning Post.*

On Saturday sentence of death was pronounced.

His Honor Justice Story called for Henry Joseph and Amos Otis; and they arose severally, and responded to their names. The Judge informed them, that if they had any thing to say, why the sentence of the law should not be passed upon them, they had now the opportunity. The cook, in a very broken and indistinct manner, evidently much agitated, and wiping away the tears with his handkerchief, stated the innocence of Otis; absolving him from all participation in the plot, and assigning as a reason for the deed, his revenge for some fault found with him about the cookery by the captain. He also observed, that Otis and himself conversed in French, and not in Spanish, as testified by the witnesses; and that their conversation was harmless.

Otis, sometimes called Bill, spoke fluently and distinctly respecting his own innocence—and called in question the testimony of the second mate and the crew, with regard to his conversation—he briefly narrated the leading incidents, and showed where and how they had perverted his observations, and misrepresented his conduct. Otis was very respectful, and spoke with feeling and solemnity. He mentioned that some favorable testimony for him might be obtained from two of the crew of the revenue cutter of this port. The cook also testified, that he was induced to confess against Otis, the day after the murder, by some remarks from the second mate.

Justice Story, after waiting a few minutes, observed, that nothing had been said, to alter the legal evidence before the Court, or to prevent him from pronouncing the sentence. He then addressed Joseph, in a very feeling manner, described the nature of his crime, and the abundant evidence thereof; and cautioned him against expecting any mercy from a human tribunal. With great earnestness, he recommended him to spend the few days he had to live, in self-examination and penitence; to call in the aid of ministers of religion of his own denomination, and strive to obtain forgiveness from the Infinite Being.

In adressing Otis, the Judge observed, that his only hope of pardon was through application to the Executive; he might forward to the President a petition, accompanied by any evidence he might be able to procure, but he advised him, as in the case of Joseph, to make preparation to meet death, and to appear before his final Judge. He accordingly proceeded to pass sentence upon them both, and assigned the second day of December for their execution. *Courier.*

Emigrants to Africa.—The ship Ninus, Capt. H. Parsons, sailed from Norfolk, on Sunday, 25th Oct for Liberia, in Africa. She had on board 128 emigrants, 110 of whom were liberated by the late Dr Hawes, of Rappahannock, Va. who also appropriated funds for their transportation.

With the approbation of the Parent Colonization Society, these go to found a new colony at Bassa Cove, about eighty miles distant from Monrovia, on the coast of that continent, whose nations are sitting in darkness, and in the regions of the shadow of death. They are sent to give them the light of Christian example, and to introduce among them the arts of civilized life. This colony is to be established on strictly Christian and temperance principles. These first emigrants to this new colony are nearly all members of the Baptist Church, and have in their number three preachers of their own color. Twenty of them can read and write; and a goodly portion of them have valuable trades, and not one is superannuated. All of them seem to be above the ordinary class for vigor and intelligence.

There are also on board the ship Ninus fourteen very valuable slaves, liberated by the truly benevolent Mrs Ann R. Page, of Frederick county, Virginia, sister of Bishop Meade. They are sent to the old colony in order to join a number who are settled there and who had been previously liberated and sent out by the Meade family. These are all amply provided for, having large stores of clothing, provisions and tools, and every thing necessary to render them comfortable.

There is also on board of the same ship two white gentlemen and one lady, who go out as instructors. Upon the whole, there has no expedition gone to that country better equipped; and which has fairer prospects of success than the present. *National Intelligencer.*

University of Nashville.—Commencement was on Wednesday, Oct. 1st. Orations were pronounced by the following young gentlemen of the graduating class:—John P. W. Brown, of Kentucky. On the inducements held out to young men of talents.—Joseph B. Harden, of Kentucky, on the Union of intellectual and moral culture. Le Roy J. Halsey, of Alabama, on the power and influence of voluntary association. William H. Carrall, of Tennessee, Eulogy on Lafayette. Andrew Ewing of Tenessee, on the importance of rightly educating children.

The degree of A. B. was conferred on 10 young gentlemen; that of A. M. was conferred on Charles Ready, Esq. of Rutherford co. Tenn. John P. Ewin, Allen A. Hall, Esqs. of Nashville, and John M. Bass. The degree of D. D. was conferred on the Revs. George Weller and John T. Edgar, of Nashville.—The degrees of L. L. D. was conferred on Thomas Murray, A. M. of Edinburgh, Scotland.

After the degrees were conferred, President Lindsley delivered a brief but energetic and classical baccalaureate address to the graduating class.

The annual address to the Alumni, was delivered at 3 o'clock on Commencement day, by Edwin H. Ewing Esq. of Nashville.

American Antiquarian Society.—The Annual Meeting of the American Antiquarian Society was held at the Societies Hall in Worcester, on the 23d ult. for the transaction of the usual business. The Report of the Council exhibited the condition of the property and concerns of the Institution as highly flourishing. The principal part of the funds consist of donations from the founder, the late Dr Thomas, and were designated by him for specific purposes, among which they have been faithfully applied. The Hall of the Society, containing its large and valuable Library, is in excellent condition and the grounds around it are handsomely ornamented with shrubbery, and well protected. The Library has been considerably enlarged during the past year, by the addition of books from various sources, principally the donations of individuals. The largest of these is the donation of Thomas Walcutt, Esq. of Boston, consisting of several hundred volumes of rare American works, together with a very numerous collection of pamphlets of great value and interest. A due sense of the importance of this appropriate addition to their literary stores, was manifested by the Society, and expressed in a letter to the generous donor.

The following gentlemen were elected officers of the Society for the ensuing year.

President.—Hon. Thomas L. Winthrop.

Vice Presidents—His Excellency John Davis, Hon. Joseph Story.

Council—Hon. Benjamin Russell, Hon. Levi Lincoln, LL. D. Edward T. Bangs, Esq. Hon. James C. Merrill; Rev. Charles Lowell, D. D.; S. M. Burnside, Esq., F. W. Paine, Esq. John Green, M. D., Joseph Willard, Esq.

Foreign Corresponding Secretary—Hon. Edward Everett.

Recording Secretary—Hon. R. Norton.

Domestic Corresponding Secretary—William Lincoln, Esq.

Treasurer—Samuel Jennison, Esq.

Librarian—C. C. Baldwin Esq.

Committee of Publication—William Lincoln, George Folsom, Alfred D. Foster Esqs.

The following gentlemen were elected members of the Society:—M. Cesar Moreau, President of the Society of Statistics, Paris; Charles Frazier, Esq. Charleston, S. C., Hon. George W. Erving, Paris; and Obadiah Rich, Esq. London.

We add an abridgment of the Librarian's Report.

One of the principal objects of the liberal founder of the Antiquarian Society was that its Library should be a place for collecting and preserving every variety of book, pamphlet, map or manuscript that might be valuable in illustrating any and all parts of American history. In pursuance of the accomplishment of this purpose, the Librarian has endeavored as far as circumstances would allow, to procure the productions of American Authors, and such works as would add most to the value of the collections. The additions made since the last meeting are numerous and have increased very much both the value and interest of the Library. Accompanying this report is a list of every thing which has been added since the last meeting in May, with the exception of the very valuable present from the venerable Mr Walcutt of Boston. This collection is so extensive that the Librarian has not had sufficient time to reduce it to order, or to make a catalogue of the individual publications comprised in it. He proposes to attend to this duty, however, at an early day, when distinct information in relation to its character and value shall be furnished.

It is believed that no institution in the country has proposed to make a collections of the productions of American Authors, and it is much to be lamented that an undertaking of so much public importance should have been delayed to so late a period. Great numbers, it is feared, of our early publications are now irrecoverably lost. The collections made by the Mathers must have been both extensive and valuable. Thomas Prince informs us that when he was in College he began to lay "hold on every book, pamphlet and paper, both in print and manuscript," that had "any tendency to enlighten our history," and he continued making additions to his collections to the close of his life. A part only of this library is now in existence, a very considerable portion of it having been sold at auction in this country about 1800. The only collection made thus early that now remains is that begun by the celebrated White Kennett, in 1701. In this year "the Society for the Propagation of the Gospel in Foreign Parts" was incorporated, and he immediately began to collect every book, pamphlet and paper that related to this country. A catalogue of them was published in 1713, under the name of "Bibliothecæ Americanæ Primordia."

These cases are mentioned in this connection because the Librarian has adopted the same plan in making additions to the Library that governed them. As the Institution is general or national in its design, it is believed that when its objects are more generally understood by the public, larger additions will be made to it than heretofore. There are many books and tracts in every part of the community, which would be readily parted with by the individuals possessing them, if they could find a place to deposit them where they could be made useful to the public.

Christopher Columbus Baldwin,
Worcester, Oct. 12, 1834. *Librarian.*

MARRIAGES.

In this city, Mr Theophilus P. Kendall to Miss Adeline Osborn; Mr Sewall Baker to Miss Eliza Page; Mr Joseph Rose to Miss Clarisa Pratt; Mr James Sigourney to Miss Jane Maria Corporal; Mr Dexter Dana to Miss Mary Ann F. Vinton.

In Salem, Mr Francis O. Wellman to Miss Anna Jane Brimblecom.

In Lexington, Mr Henry Phelps, formerly of Gloucester, to Miss Sarah Ann, daughter of Eli Whitney, Esq.

In Walpole, by Rev. Mr Storer, Mr Charles Hartshorne to Miss Nancy Bullard.

In New Bedford Robert C. Hart, Esq. of New York, to Miss Harriet W. daughter of the late William Russell.

In Gloucester, James L. Thompson, Esq. merchant of this city, to Miss Margaret, youngest daughter of the Hon Israel Trask.

DEATHS.

In S. Boston, Francis Edwin, only child of William Blake, 13 months.

In Charlestown, 29th ult. Maria J. youngest child of James Frothingham, 16 mo.

In Cambridgeport, Mr Thomas H. A Clark, 23.

In Milton, on Saturday last, Mrs Hannah, widow of the late Dea. Lemuel Adams, 80.

In Belfast, Me. 38th ult. of bilious fever, Hon. Abiel Wood of Wiscasset, 62. Mr W. was one of the Bank Commissioners of Maine, and was on a tour of examination.

In Buffalo, N. Y. Mrs Eliza, wife of Mr Elisha Crane, formerly of Canton, Mass. 35.

In Philadelphia, 18th ult. after a short and severe illness, Mr Wm. A. Day, 26.

DR FRANCIS DANA, has removed to Boston, and taken rooms at Mrs Bancroft's corner of Central Court and Washington St. nov 8

MR KINGSLEY'S NEW MUSIC
for the Piano Forte.

THE Humming Bird,—Poetry by Dr Gray:
Eves Lament,—a Sacred Song:
—*Also,*—
Answer me ye Burning Stars—written by Mrs Hemans, the Music composed for the Piano Forte by T. B. Phillips.
The Better Land.
Hour of Prayer.
I would not live alway.
For Sale by S. G. SIMPKINS Court st. nov 8

NEW ENGLAND MAGAZINE.

THE New England Magazine of Nov. is Just Published, by J. T. Buckingham, Congress street, Boston. nov 1

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.
sept 20 ep 1 year

FAMILY MEDICINE STORE.

JOSEPH L. MOFFAT, has recently opened in Chambers Square corner of Chambers and Poplar streets, a Retail Drug Store, where he offers for sale a new and well selected stock of Drugs and Medicines, every article of which he will warrant to be of superior quality.

J. L. M. having been regularly apprenticed in one of the best establishments in the city and having had long experience in answering the prescriptions of Physicians and in compounding Medicines feels no hesitation in assuring the citizens of West Boston, that he will not be excelled by any, either in the care or accuracy of his preparations.

In order to avoid the occurrence of any error, no vial or parcel will be allowed to leave the store without its appropriate label, excepting, Physicians Prescriptions, in which case the recipe (or a copy of it) will be retained and numbered, and a corresponding number marked on the Vial or Parcel.

Family Medicine Chests carefully put up or replenished. Teeth Brushes, Choice Perfumery, Fine Toilet Soaps and such other Fancy articles as are usually found in a Druggists Store. oct 18 3tis

BULFINCH'S POEMS.

CHIVALRY and other poems, devotional and miscellaneous: by S. G. Bulfinch, of Augusta, Georgia.

It is rare that we have met with a collection of poems, whether great or small, which has given us more pleasure in the perusal, than the little volume now before us.—*Abbotts religious magazine.*

This little volume contains a variety of poems, written in the brief intervals of leisure in an arduous profession. Their literary merits are various; all are respectable, and some breathe a high strain of poetic feeling. The tone of moral and devotional feeling is of the purest and best kind.—*Unitarian.*

To be sold at 121 Washington street, and at the various book stores. nov 1

PRINTING PRESSES, PRINTING INK, & PRINTING MATERIALS OF ALL KINDS.

AN extensive assortment of these articles are kept constantly on hand at the Boston Type and Stereotype Foundry, 39 Congress street, Boston.

The most skillful workmen are engaged at the above establishment, and the public may rely upon being faithfully served.

☞ Orders for foreign markets are respectfully solicited. Address J. G. ROGERS, Agent for the Company, Boston. oct 25

NEW SCHOOL BOOK.

THE INTELLIGENT READER; designed as a Sequel to the Child's Guide.

From Hon. Wm. B. Calhoun, Speaker of the House of Representatives of Massachusetts,

"I have examined the "Intelligent Reader," published by G. & C. Merriam, of Springfield, with much satisfaction. It is compiled upon an obvious and essential principle—that no pupil can become an accomplished reader, untill he has acquired a complete *understanding* of the subject of his lesson."

Oct. 24, 1834.

From Poulson's (Philadelphia) Daily Advertiser, Oct. 21, 1834.

"It is one of the most unexceptionable and judicious selections of reading matter for American children and youth that I have ever seen. It is embellished with fine wood cuts, and its typographical appearance is very attractive. As a reading book in schools or families, it is fearlessly recommended.

A Parent."

The Selections, besides being of an interesting character, are marked by a pleasing variety, a correctness and purity of thought, a simplicity of language and style, which peculiarly fit them for gratifying and improving youthful minds. We are particularly pleased with it as a *reading book for schools.*

We cordially recommend this book to teachers and all others who have the charge of the education of youth, as especially calculated to make *intelligent* as well as *good* readers.

Josiah Hooker, Benj. Putnam, Geo. Colton, } *Town School Committee.*

Springfield, Oct. 1, 1834.

For sale by Allen & Ticknor, Crocker & Brewster, and William Paine.—School Committees and Teachers furnished gratuitously with copies for examination.
nov. 1 3w

HANNAH Adams' Dictionary of all Religions and Religious Demonstrations. Fourth edition, with large additions and corrections. Two copies only of this scarce work for sale by
nov. 8 RUSSEL, ODIORNE & CO.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1 vol. 8vo, with plates.

Combe's Element's of Phrenology, 1 vol. 12mo.

Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.

Also, just publised, for sale as above,

Combe's Lectures on Popular Education, 1 vol. 12mo.

Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol. 12mo.

A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.
sept 13

EMERSON'S THIRD PART.

THE North American Arithmetic, Part Third, for advanced scholars, by Frederic Emerson, is this day published. It comprises a brief view of the elementary principles of Arithmetic, with a full developement of the higher operations, and an extensive application of the science, to commercial business. This book has been looked for, with much interest, by the teachers of High schools, for several years; and its Publishers now present it with uncommon pleasure; feeling confident, that it will fully meet the highest expectations which have been entertained respecting it.

Emerson's Second Part uniting Mental and Written Arithmetic and comprising sufficient of theory and practice, for all the purposes of common business; has, within the short term of two years, become established in almost every school of eminence throughout New England, and is becoming the common Arithmetick for district schools.

Published by RUSSELL, ODIORNE & CO.
oct 25 3tis

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

DAUGHTER'S OWN BOOK.

COMPRISING Practical Letters from a Father to his Daughter; put up in various bindings, from 50 cents to $1 25

'It is an excellent publication, admirably adapted to the wants of daughters.'—*Evening Gazette;*

'A neat and valuable book, and deserves to be favorably received.'—*Springfield Gazette.*

'It contains what every affectionate parent must *feel* in relation to a beloved daughter, but what few have the ability to express.'—*Plymouth Democrat.*

'It is the production of a chaste and elegant writer, and in point of utility and literary merit, yields to none.'—*Literary Gazette.*

'It furnishes much excellent instruction on the culture and discipline of the female mind.'—*Zion's Herald.*

'It is the most valuable treatise that has been published, and we recommend it to every parent and daughter in our country.'—*Unionist.*

'The "Daughter's Own Book" is so beautiful, that though of a serious cast, daughters exclaim "Oh give ME the book, and I am sure I shall read it."'—*Editor of Rosebud.* Published by LILLY, WAIT & CO. 121 Washington street. sept 13

PARAGRAPH BIBLE.

THE Holy Bible, containing the Old and New Testament, translated out of the original tongues, and with the former translations diligently compared and revised. The text is arranged in paragraphs, such as the sense requires; the divisions of chapters and verses being noted in the margin, for reference.

Advertisement. Lest any one who sees this Bible should imagine that it is a new translation, or an amendment of the old,—he is assured that not a word is altered from the common copies. The arrangement is new, and is intended to prove that the Bible has beauties which have hitherto been obscured by an improper and almost ridiculous subdivision of its sacred contents.

Just published by PERKINS, MARVIN & CO. 114 Washington street. oct 11

GEO. H. GAY, Surgeon Dentist, has removed from No. 1, La Grange Place, to No. 12, Milk-st. nearly opposite the Mansion House, where he will attend to all operations on the Teeth.

Reference to W. P. Greenwood, Surg

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

PRAYER.

God of the night, thy sun has set,
The winds are hushed on land and sea,
But a soft murmur whispers yet,
And calls my waking thoughts to thee.

There is no sound to wound the ear,
Man's busy step is heard no more,
But night's calm voices whisper clear,
"Mortal arouse, thy God adore."

Oh God of day, night too is thine,
Thy glory speaks in every star,
And the pale moon-beams, as they shine,
Tell that a God is dwelling there.

Oh Thou, whose power the day displays,
Whose careful hand has led thy son,
Accept a feeble mortal's praise,
And bless him ere his days are done.

For health and strength, for food and friends,
And all the gifts religion brings,
I thank thy grace that never ends,
Eternal Giver, King of kings!

Oh when mine eyes are sealed in sleep,
And nature finds her sweet repose,
Wilt thou thy watch around me keep,
Protecting from all dangerous foes.

And with the morning's gladsome ray,
Oh call me to my prayer again,
And give me strength another day
To serve Thee midst my fellow-men.

And thus my course may I pursue,
And speed me on thy holy way,
Till heaven opens to my view,
And thy bright presence is the day. T. P.

MISCELLANEOUS.

CHARACTER AND LABORS OF THOLUCK,

AN EMINENT GERMAN THEOLOGIAN.

From the last letter of the Rev. Barnas Sears, now in Germany, to the Editor of the New York Baptist Register of Sept. 19.

LEIPSIC, April, 1834.

Tholuck, (now thirty-five years old,) is a native of Breslau, in Silesia, and in his boyhood learned the goldsmith's trade. He commenced his literary career in his native city, first in the gymnasium, and then in the university. A fondness for oriental language, was very early manifested; and as he was totally destitute of the means of support, he resolved to present himself as an object of charity to Von Dietz of Berlin, who had been minister at Constantinople, and was well versed in oriental literature. This distinguished patron of learning was so moved at the indigent circumstances and literary ambition of the young applicant, that he received him and even adopted him as his own son, and promised to support him after he should have completed his course at the university, as a traveller in the East. Tholuck, in order to prepare himself for his contemplated journey, devoted himself wholly to the study of the Arabic. But in less than six months his patron died, and he was left again to himself and his poverty. His merit had, however, by this time, become known, and gained him friends, so that Von Altenstein, minister of state, furnished him the means of pursuing and finishing his oriental studies. During this period, by his excessive and unremitted study, he destroyed his constitution, and has ever since been an invalid. While a student at Berlin he became acquainted with Neander, a circumstance which was ordered to change his whole character and destination. By means of this new acquaintance he was converted from his former unbelief not only to the principles of Christianity, but, by a divine power, to a life of deep and settled piety. Professor Olshausen was at the same time a student at Berlin, and was the intimate friend of Tholuck, but was so displeased with his religious sentiments, that he remonstrated with him severely. He said to him that his talents might command one of the best situations in Germany, were it not that his fanaticism spoiled him; that with such views and feelings he could never rise in the world, because the public would always distrust him, and therefore begged him earnestly "to lay aside his Moravian nonsense." "If you will but read the books of these Moravians," said Tholuck, "you will there find that all your learned theology is worth nothing; that it never will carry you to heaven." They parted with wounded feelings, and did not see each other again for a week. At this time Tholuck visited him, found him in tears, and his table covered with Moravian books. "I have found," said he, "by reading these, that I am no Christian." They now had frequent interviews, and Olshausen became a new man. He is now the most popular commentator of the New Testament in Germany. From the time of Tholuck's connection with Neander, and his consequent change of views in regard to religion, he felt an ardent desire to devote his life to theological studies and labors. A missionary zeal has been his predominant characteristic ever since. To bring his fellow men from darkness to light, and to introduce a purer element into German theology, has been his constant aim. While these feelings were developing themselves, and while he was acquiring great reputation for talent and scholarship, De Wette was removed from Berlin, and Tholuck, at the age of twenty, was requested to lecture on the Old Testament instead of that great man. After thus lecturing six years at Berlin, he was sent by the government to Holland and England on a literary tour. This first made him known to the English public. His acquaintance with English literature is very extensive and accurate, and his hospitality both to Englishmen and to Americans who visit Germany is well known. At the death of Dr Knapp of Halle, 1826, he was appointed his successor, at the age of twenty-seven. The Prussian government had viewed with concern the bold and impious Rationalism of this ancient seat of learning, and thought no one better fitted to check its progress, and lift the standard of reform, than Tholuck. Nor was it mistaken. With the whole tide of the university against him, he has worked his way through, and now draws around him more students than any other theological professor on the ground. In rehearsing to me some of the events of his life in Halle, he said, "I was sent here by the king expressly as a missionary." And well has he sustained the character. At the end of two years the state of his health made it necessary to seek some relief from his labors, and he went as chaplain to the ambassador at Rome. By a year's residence here, he perfected his knowledge of the Italian language, so that he speaks it with fluency and accuracy. He has an amazing memory, which knows not how to forget, and acquires the knowledge of a language with great facility. In addition to the English and Italian, he also speaks the French, Spanish, Danish, and Dutch. He keeps his journal in Arabic; and in Syriac, Chaldaic, Rabbinic, and Persian literature, he is familiar, if not critical. He speaks the Latin with great ease; but it is easy to perceive that his Latin is not Ciceronian. Indeed, he is not an admirer of this language; the Greek is more to his taste. A young professor Fritsche, in Rostock, provoked by some criticisms of Tholuck's attempted, in a malignant attack upon him, to show that he understands neither Latin, Greek, nor Hebrew. That he cannot be a profound scholar in so many languages, lies in the nature of things, and that Fritsche has hunted out many inaccuracies, can not be denied. But the public voice even of Rationalists has decided that this bitter assailant has by no means made good his assertions. One of the most disagreeable, though in the end beneficial events of Tholuck's life, is what is called the "Halle disturbance." In 1830, an article appeared in Hengstenberg's paper, exposing to the government the impious manner in which Gesenius and Wegscheider amused the students with the Bible. Tholuck was wrongfully supposed to be the author, and whether so or not, was hated as the leader of the Pietistic. Upon this a volcano broke out; more than a hundred appeared in the dispute; Neander renounced his connection with Hengstenberg's paper, as being too violent. Tholuck's life was in danger from the mobs of students; Gesenius and Wegscheider were upon the point of being dismissed by the government, when the revolution in Paris suddenly broke out, and, (as the Rationalists are most of them liberals,) terrified the king, so that he proceeded no further. Soon this heavy sea agitated all Germany, and broke the waves of lesser party strife; and when it subsided, Tholuck's case was viewed in a truer light, and raised him higher than he ever stood before. He is now preparing a new edition of his commentary on the Romans, which will be quite another book. It is to contain a critical account of St. Paul's life and character, as a key to the interpretation of many difficult passages in his epistles. He intends also to publish a work on Christian ethics, a commentary on the Psalms, and a manual of systematic theology. Yours, &c.

B.

SOUTH AMERICA.

Further extracts from an Article written by Theodore Dwight.

Among the most interesting men whom South America has produced, is *Joaquin Mosquera*, late President of Colombia, and now Vice-President to New Granada. A descendant of one of the most ancient, wealthy and influential families of Popayan, and having received an education at the first college in Bogota, distinguished at the bar in early life for learning and eloquence, and from the first a decided patriot, he served his country in several important stations at home and as a plenipotentiary to other governments. By his property and his personal services he contributed efficiently to the support of learning, particularly while acting as a volunteer and gratuitous professor of law in the college of Popayan. With a reputation for virtue and disinterestedness which none could impeach, and unrivalled as an orator, when Bolivar's resignation of the presidency left the country without a head, and under circumstances of peculiar embarassment and danger, Mosquera was chosen by the free will of the Congress of the people, to direct the government, and was not permitted to refuse. When the constitution was violently overthrown by General Urdaneta, and he entered the capital after a bloody battle, he found Mosquera alone in the palace, the doors open, and not a soldier to protect him, yet rejecting every offer to continue in the presidency, because terms would have been dictated to him. He even declined the offer of an escort to the coast, and proceeded some hundreds of miles unguarded, receiving expressions of respect in all the towns, while on his way into voluntary exile.

During his residence of many months in the United States and Europe, he devoted himself with enthusiasm to obtaining information on education, and the collection of books and apparatus, being determined to devote himself exclusively to the promotion of learning for the remainder of his life. Having purchased in Paris a complete printing-office, he gave directions for its triumphal reception in his native province, to counteract the public admiration of military display. He purchased four libraries of the best works on education, comprized in thirty-six cases, and presented them to the directors of instruction in the four principal points of New-Granada. He sought the acquaintance of successful teachers in Europe and America, even of the most humble character; and with the simplicity of a child, in pursuit of some favorite object, besought their aid in acquiring an art which he often declared to be indispensably important to America,—the art of teaching.

He was far from being gratified by his election as Vice President of New-Granada, in 1833, as it threatened his favorite schemes for the diffusion of knowledge; and twice did he earnestly request the Congress to allow him to pursue his plans without interruption. But the South Americans, adopting the ideas of Spain, regard such an election, especially when insisted on, as imposing a sacred obligation to compliance; and neither he nor his countrymen thought him at liberty to refuse. He has fortunately found opportunities already, in the midst of public duties, to do much for his favored object. By his eloquence and example he succeeded, about a year since, in establishing a society for the improvement of primary education in Popayan, which in a few weeks, had completed a building for a Lancasterian school of two hundred pupils; and in commencing a model and normal school for the supply of teachers and monitors. A committee of distinguished ladies, auxiliary to this society, undertook the superintendence of female education, and proposed to erect similar schools for girls.

Nor are Mosquera's views limited to education. Among his other projects, is that of producing a complete change in the system of jurisprudence; and for this object he procured the best English and American works on law, hoping to introduce their principles into the statutes and courts of New-Granada. One advantage he always counted upon in his own country,—the absence of luxury. As his countrymen have had little intercourse with foreigners, they retain great primitive simplicity, favorable alike to public prosperity, intelligence and virtue. It is a favorite object with him and some of his fellow-patriots, to preserve and perpetuate this honorable characteristic of their nation."

* * * * * * * *

"Another of the most interesting results of the revolution in South America, is found in its effects upon *slavery*. We may well inquire of those who indulge in the common and uncompromising condemnations of the South American people, whence has arisen their intelligent foresight and patriotic disinterestedness on this subject? Embracing the principles of liberty in their universal application, and showing that sincere devotion to it which they had learnt under a severe despotism, many of their leading patriots, on offering their swords to the country, first cut forever the bonds of their own slaves; and while in some of the republics, slavery will soon be terminated by the laws, in others, as in Mexico, it has been already annihilated. In Colombia all negroes born after a certain year are by law free; and boxes are kept open for contributions to emancipate the most deserving in the different districts, who are brought out on the anniversary of independence, and, in a solemn assembly, invested with the privileges of freemen.

In all parts of Spanish America, *the religious system* was ever a prominent object of attention to the government. The diffusion of Christianity was often to be one of the chief ends proposed by the conquest and control of those countries; priests accompanied the conquerors, and took early opportunities to display their symbols and ceremonies; hundreds of missions, or missionary villages were established among even the remotest tribes of Indians, by which their mode of life has been in many cases changed, and which continue to this day; churches and chapels were erected in the massive and imposing style of architecture common in Spain, and ere long hermitages, convents, and seminaries rose among the picturesque and often sublime scenery of the New World. The Inquisition was in some places established, and at different periods employed as a means of converting the savages and punishing the enemies of the mother country. The spiritual government was exercised by Rome through the intervention of Spain, whence were sent out the archbishops, bishops, and the ecclesiastics generally, under the authority of the Pope. To furnish priests in sufficient numbers, the seminaries were formed; and colleges being necessary subsidiaries, introduced at an early period, institutions of learning respectable for the time. Great care was ever taken to exclude opinions in opposition to those of the government, in religion as well as in politics; and with such success, that a stranger of a different faith was very seldom seen by the inhabitants even of many large cities. Humboldt however states, that he experienced great kindness from persons of different classes; and although known as a Protestant, was not even assailed by idle questions, or unfriendly remarks.

Although most of the constitutions which have been adopted by the different republics have declared the "Apostolic Roman Catholic religion" to be the religion of the state, and forbidden the public exercise of any other worship, in that of New Granada, if we mistake not, the prohibition is omitted; while the government of Venezuela, within a few months, have decreed that "the exercise of any religious worship is not prohibited." The toleration of different sects, in a district which it is desirable to colonize with Protestants, has also been proposed in the Congress of New Granada.

The circumstances and character of the priesthood, in some of the states, have been changed since the revolution. Without going further into details, we will speak briefly only of Colombia. The government there some years ago suppressed the convents, appropriated the funds to the support of education, and gave the people the nomination of three candidates for every vacant bishopric. From these the Congress remove one, the President one, and the third is recommended to the Pope, who, after many delays caused by the intrigues of Spain, has within a few months consented to confirm such appointments, and has thus virtually acknowledged the spiritual independence of the Colombians. The Colombian bishops had, at the same time, their annual incomes reduced some of them perhaps from $200,000 to $5,000 or $6000; and thus are brought more closely into connexion with the people, than the aristocratic dignitaries of the Spanish church. The newspapers in the south occasionally urge the necessity of giving the priest a better education; and the diffusion of the Scriptures among the people, and even in the schools, has been for years a favorite object with some of their intelligent statesmen, who are of opinion, that knowledge and evangelical principles would more certainly ensure their national permanency and prosperity, than the costly military systems of European monarchies."

"If we can form any anticipation concerning the parts of the world where Divine Providence will display itself with peculiar glory, we certainly may predict, from the many advantages possessed by South America, that she is destined to a futurity of extraordinary splendor.

[From the Southern Religious Telegraph.]

THE CRIME OF GAMBLING.

EXTRACT FROM A MANUSCRIPT.

Every one knows that the gain of gambling is a gain made by one man at the expense of another, who receives nothing in return for that which he is made to surrender. Then gambling as the means of an income is only a tolerated system of robbery. I say *tolerated*—I mean only by public sentiment in a certain degree; but not by the laws of our country—to its honor be it spoken.

Now it is not pretended that *every* person given to the practice of gambling makes or attempts to make it a source of income, and thus by the tricks of what he calls chance defraud his neighbor. But then it will not be denied that it is those who commence in this called innocent kind of way, that glide into the habit of gambling for gain. It was from the ranks of such we have had visited upon us this troop of gamblers, that infest the country, without any other employment. And it will not of course be considered an unreasonable apprehension that of the mere "pass time gamblers" that now are, some will in time turn out in the profession and make it their business. It needs only a little success, to make the temptation to this so strong, that it will not be likely to be resisted. This thing is to be viewed as a system, the tendencies of which in all cases are to regular and professed gambling. Gamers are to be viewed in the gross when we are in search of the true nature of the evil. The whole system is one; and a class of men who travel the country in the practice of gambling as their sole profession is only the legitimate fruit, or result of the endurance and patronage of gambling tables.

I am not alone in considering this way of making a living disreputable. The very name these gentlemen have received (*black-legs*) is the verdict of the country. All seem to look upon them as in fact a class of depredators.

They have no capital invested in a way to become productive. They eat the fruits and wear the cloth of the country, and they furnish for it neither the one nor the other. They live upon the fat of the land without contributing any thing to its general wealth. And the worst of all is, they prey upon its morals. The poor can never bless them. The rich can only fear them.

The farmer from whose granary our population is fed;—the merchant from whose shelves our wants are supplied;—the mechanic who throws the products of his handy work around us;—the host ever smiling and hospitable who keeps clean and bounteous the traveller's home;—the mariner who links us in friendly and profitable intercourse with every nation on the globe; these all as such have the thanks and good wishes of us all. But what commodity—what convenience—what advantages does the gambler furnish to the world? If there be a man on earth who answers to the indignant exclamation of the Roman poet, it is he.

"Hic niger est;
——————hunc tu Romane caveto."

I seem to see the whole land filled with sorrow to support this profession. The parents and friends of these men are, in many cases, of the pride of the country. To them they are lost by entrance upon a business in which their good wishes and prayers cannot follow them, except for their repentance and rescue. But these are not all that suffer. These people live on the goodliness of the earth—and at whose expense?—They beguile to the gaming table the unwary son, husband and father. And to replenish their stock of spending money, they steal from aged parents their comfort, from the unsuspecting wife her dependance, and from her tender infants their patrimony. Their interest is in luring the thoughtless young men of the country into this practice that they may farm their folly for their own benefit. And then let me add (for this I hope is all that directly addresses itself to my neighborhood) this profession is supported by the prevalence of the practice of gaming. They travel to no place where there are no gamblers. They have business there. And they know this well. Their very approach is a reproach to any village. It is only wheresoever the carcase is that the eagles will be gathered together.—Their coming is a proclamation that this is the abiding place of that class of people upon whose folly they live. Can there be gamblers any where, without encouraging that class of men who depend upon this as their only source of living?

Let every one, not dependent on gaming for his living, leave off the practice and leave these birds to prey upon one another. Their stock will soon run out, and so dire necessity will soon compel them to some lawful employment for their bread, and thus convert them into a part of the productive machinery of the world. They have been mere consumers long enough. Let us starve them into measures for the common good. D.

PRODUCERS AND NON-PRODUCERS.

Into these two classes the party denominated Working Men divide all our citizens. Laboring men, that is farmers and mechanics, they call *producers*, and all others, (lawyers, doctors, ministers, merchants, and men of capital retired from business,) they stigmatize as *non-producers*—and it is the object of their faction to take all public offices out of the hands of the latter and bestow them upon the former class.

The intelligent yeomanry of our fertile hills need not be shown the absurdity, folly, and impracticability of such an object. They are not so arrogant as to imagine that they are the only *producers* amongst us. It is true that, by the blessing of Providence on their labors, they do produce our needful food. They are therefore a most important and highly honorable portion of our citizens. But it is equally true that those who do not labor to the same extent with their hands are *producers* and highly necessary to the welfare of the body politic. The lawyer *produces* cash for a note or account that the holder could not but for him collect; he works hard to unravel a knotty title, to settle a disputed claim, to restore to his fellow-laborer his lost rights, and thus *produces* satisfaction, peace and justice. The doctor *produces* a strong limb from a broken one, a whole skull from a cracked one, a sound tooth in the place of a rotton one; he produces ease when you are in pain, health when you are sick. The minister *produces* instruction on things of the highest moment when you are ignorant, satisfaction when you are in affliction, quietness when you are in fear, hope when you are in despondency; he produces moral strength when the whole heart is faint. The merchant exchanges your commodities and saves you the trouble and expense of doing it yourselves. The man of capital retired from active business, produces ten fold more for the public benefit than forty of those ignorant, lazy, mischievous fellows who are about the country lecturing up a Working-men's party. They produce a good round sum towards the payment of public expenditures, toward the support of schools and other useful institutions; and if with their wealth they have benevolent hearts, they produce the means of comfort to many a poor man and poor man's children. Away then with this miserable, groundless distinction of producers and non-producers. Every man who is not absolutely idle, is a producer, whether he works at his last, his awl, his plough, or at the counter, the forum, or the pulpit.

Barre Gazette.

EARLY RISING.—Buffon rose always with the sun, and he used often to tell by what means he had accustomed himself to get out of bed so early. "In my youth," he said, "I was very fond of sleep, it robbed me of a great deal of my time, but my poor Joseph (his domestic,) was of great service in enabling me to overcome it. I promised to give Joseph a crown every time he could make me get up at six. The next morning he did not fail to awake and torment me; but he received only abuses. The day after he did the same, with no better success, and I was obliged at noon to confess that I had lost my time. I told him he did not know how to manage his business; that he ought to think of my promises and not mind my threats. The day following he employed force, I begged for indulgence—I bid him begone—I stormed—but Joseph persisted. I was therefore obliged to comply, and he was rewarded every day for the abuse which he suffered at the moment when I awoke, by thanks, accompanied by a crown which he received about an hour after. Yes, I am indebted to poor Joseph, for ten or a dozen volumes of my work."

A GREAT DISCOVERY in Chemistry, has lately been made by Dr Reichenback, of Germany; he having succeeded in extracting from tar and smoke a hitherto unknown substance, which he calls Kreosot, (flesh preserver.) This substance possesses the property of resisting putrefaction, in a most eminent degree, and when diluted with water, fresh slaughtered meat, after having been immersed in it for a few minutes, may be kept in the open air and in the hottest weather, for any length of time, without becoming in the least affected. This fact led several eminent physicians to experiment with it, in the treatment of human diseases, applying it both internally and externally, in which they have been crowned with the most striking success. People afflicted with the horrid disease of Cancer, after having been despaired of by the most skilful physicians, have been completely cured by Kreosot. For wounds and sores in general, it has been found the best remedy known; and is particularly recommended in surgical operations, as it prevents inflammation, and stops the most excessive bleeding almost instantly.

Phil. U. S. Gaz.

THE MARCH OF MEALS.—The French, who, in matters of taste, invariably set us a bright example, are about to teach us a new luxury in the shape of perambulating coffee houses. Omnibuses of the largest size are now fitting up at Paris intended for the use of those who, laudably wishing to do two things at once, will have the opportunity of moving from one point to the other, while eating their dinner, or luxuriating over their *tasse de Caffe*. A constant supply of ready cooked dishes, continually kept warm, will be contained in each. They will have certain depots where the fresh supplies may be procured and thus the peripatetic gourmand has only to step in and at once refresh his limbs and his appetite.

FOREIGN LANGUAGES.

THE subscribers are constantly supplied with a large variety of Elementary and Reading Books, in the ancient and modern languages, which will be sold very low; amongst others they have in the

French Language.

A Practical Grammar of the French Language. By J. Rowbotham. With alterations and additions, by F. M. J. Surault, teacher of French in Harvard College.

New French Exercises, adapted to all French Grammars, but more particularly to that of the author, being the second Elementary work, in French instruction to be published by F. M. J. Surault, Teacher of French in Harvard University.

French Questions on Sir Walter Scott's Tales of a Grandfather, for the use of Learners. By F. M. J. Surault.

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Boyer's and Nugent's French Dictionary; comprising all the Additions and Improvements of the latest Paris and London editions, with a very large number of useful words and phrases.

The French Phrase Book, or Key to French Conversation, containing the chief Idioms of the French Language. By M. L'Abbe Bossut.

Italian Language.

A Grammar of the Italian Language. By Pietro Bachi, Instructer in Harvard University.

The character of Mr Bachi's Italian Grammar is too well known to require comment; it has been adopted at Harvard University, and is probably more extensively used than any other in this country.

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Aug. 5.

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